

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH-SCHOOL WORKERS

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Meet This Month's Contributors

■ **Robert Nelson Spencer** is Protestant Episcopal Bishop of Western Missouri. The deep spiritual undertones of his devotional article came out of years spent at Dickinson College, Kansas Theological School, and as a minister in Kansas and Missouri; some of his fine sense of humor may have developed from his experiences as Deputy Police Commissioner of Kansas City.

■ **Basil Miller** is Lecturer in Religion at Pasadena College; he has had several successful pastorates, written eight books. He is a combination found seldom in one man: preacher, teacher, writer.

■ **Mrs. Grace Bloxham**, who wrote the lovely poem, "Beauty," in this issue, has spirit as well as talent: her poem takes on a deeper beauty when we know that she writes under stress of a long illness.

■ **Elizabeth S. Whitehouse** comes to our columns from her editorial desk in the Presbyterian headquarters in Philadelphia. She edits their children's publications.

■ **Oliver deW. Cummings** is Director of Christian Education of the Southern California Baptist Convention; he lives at Los Angeles.

Next Month

■ The Church-of-the-Month article for February is the story of the largest church in the world. A few years ago they threw out the dead wood and still had 10,000 members left. It has a Sunday school membership of 1,007—with an average attendance of 1,002. You'll never guess where it is.

■ **Fanny B. Hayes** has a long and impressive record of service to her credit as adviser to the high-school girls of Omaha. Writing a companion article to Dr. Wilbourn Eddy Saunders' "These Boys," she says things you'll want to know about "These Girls."

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■ The National Conference of Christians and Jews announces that it will present a citation this year to a famous American Baptist in recognition of his contribution toward "the improvement of human relations." They will honor Charles Evans Hughes.

Chief Justice Hughes, with Newton D. Baker and Dr. S. Parkes Cadman, organized the National Conference of Christians and Jews back in 1928. Of the three he is now the only living member.

■ The recent action of the Japanese Government against foreign missions and missionaries is finding two very pronounced reactions among the churches and the mission boards on this side of the Pacific.

The Missionary Society of Canada announces that the missionaries of that society will be withdrawn from Japan next April. Missionaries now on furlough in Canada will not return to their fields.

However, the Southern Baptist Mission Board has declined to withdraw its workers from Nippon. Instead, it has voted \$35,000 to carry on.

■ Just in case you are wondering "where all the money goes that we give to foreign missions," take down your map and trace the route that had to be taken by four of our missionaries just returned to the Belgian Congo.

Ordinarily, missionaries going there would sail for England, trans-ship, go right down the Atlantic to the mouth of the Congo. Simple! That trip takes about five weeks. But there's a war going on now, so . . . they couldn't cross the Atlantic. They went from New York to Panama, across 8,000 miles of the Pacific, down past New Guinea and Australia to Batavia, in Java. Thence on a small steamer 4,000 miles across the Indian Ocean to Durban, South Africa; thence by train to Elizabethville and Luluabourg; by plane from Luluabourg to Kikwit; thence by car to Vanga and on to their stations at Moanza and Kikongo.

That trip takes five months, and all because of war in the Atlantic.

■ When you are in New York pay a visit to the offices of the Council on Finance and Promotion at Baptist headquarters (152 Madison Avenue). The American Baptist Publication Society has on display here a full line of the books and the church and church-school materials that have played such an important part in the development, the fellowship, and the achievements of the denomination. Mr. Harold Green, in charge, will welcome you.

■ National officers of the W. C. T. U. have asked the federal government to prohibit the sale of alcoholic beverages to the men of America's peace-time Army and Navy.

The officers said frankly that they were seeking defense-time prohibition in answer to requests from women in every part of the nation.

Immediate government action was asked, as a "moral defense measure."

■ Mrs. E. E. Mallory, of Amy, Kan., claims the distinction of being the oldest "Assemblyite" in our denomination. Mrs. Mallory celebrated her sixty-eighth birthday anniversary at the Family Assembly at Camp Christy. She participated in all the work and the play of the Assembly right along with her granddaughter, and earned two Second Series credits.

■ It's an ill wind that blows nobody good—even the ill winds of war. Last week we read the statement of a leading American Lutheran to the effect that the crisis in Lutheran missions abroad is forcing the Lutherans at home into a unity they never have known before.

And today we read the statement of Dr. Charles S. McFarland, now working as liaison officer between local church groups and the national refugee organizations. He reports a total lack of racial and religious prejudice in the church organizations involved in refugee work. In fact, he says, "Some Christian churches have even asked for Jewish families."

It not only can be done: it *has* been done, here.

■ Every teacher and officer in the Del Norte, Colo., Baptist Sunday school attended the recent leadership education classes conducted by the Rev. Howard Parry, and 95 per cent of them received credit in two courses: "How To Teach in the Church School" and "Understanding Our Pupils."

■ Dr. P. C. Wright, after fourteen years of notable service as executive secretary of The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, asked to be relieved of this responsibility on November 30, 1940. His resignation was accepted and Dr. M. Forest Ashbrook has been elected executive director.

To assist Dr. Ashbrook, the board has called Rev. G. Merrill Lenox, of Minneapolis, to become associate director. Both of these men, with college and seminary training and pastoral experience, come to these high offices with records of proven ability and of high devotion to the cause of Christ.

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■ One of the attractive features of the sessions of the Nevada-Sierra State Convention, held at Loyalton, Nev., was the presentation of several reels of colored motion-picture film taken in Mexico by Dr. George H. Holt. To secure these pictures for use with his missionary address, "The Home Base," Dr. Holt and Dr. C. W. Gawthrop, Executive Secretary of the Northern California Baptist Convention, traveled by automobile several thousand miles. Many Baptists have enjoyed the excellent pictures that Dr. Holt has taken on various mission fields, both at home and abroad.

■ The executive committee of the General Association of Baptists in Kentucky has received memorials from nine district associations calling for a strong protest against a law enacted by the last legislature providing state transportation for pupils in parochial and private schools. This same issue is being faced in several other states, and indications are that efforts are being made to secure such transportation all over the country.

■ A recent Baptist Convention in Oklahoma sent to the state legislature a resolution asking it "to effectively prohibit the printing and distribution of obscene literature and pictures." The convention called upon the officers of the law to enforce such laws as are already on the books.

■ The Hooper, Colorado, Baptist Sunday school has had an average attendance of 96 during the past six months. The official census gives Hooper's population as 155. The Rev. Ernest Brown is pastor and H. E. Versaw, superintendent.

■ A rapid increase in the civilian personnel at the Mare Island Navy Yard, Vallejo, Calif., has brought corresponding growth to the Baptist church there. During the past four years, under the leadership of Rev. Cecil Axworthy, the church has doubled its membership.

■ Pastoral counsel for young men registering as conscientious objectors under the Selective Service Act will be available from clergymen of the Niagara Baptist Association.

■ South Carolina Baptist churches are being urged by the social service commission of the State Baptist Convention to protect those of its members who are conscientious objectors.

■ "The consecration of money is an essential sign of a surrendered life. Two out of three Baptists have no part in the world missionary enterprise."—P. H. J. Lerrigo.

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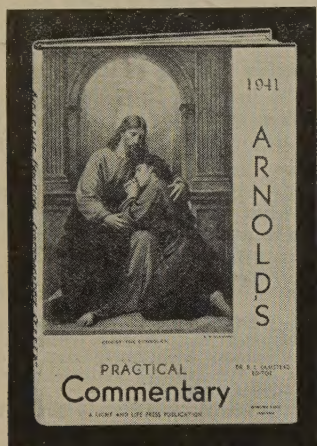
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■ Recently fifty Japanese young people, coming from four Japanese churches in the San Francisco Bay area, were guests at a party given by the Roger Williams Club, University of California.

■ Having completed one successful term of their Wednesday evening Church Night, the First Baptist Church, of Berkeley, Dr. U. S. Mitchell, pastor, started another.

■ Brush Prairie is the oldest Baptist church in the State of Washington, now 77 years of age.

■ Founders' Day at the Berkeley Baptist Divinity School was celebrated November 18, 1940. The students presented a historical pageant. The climax of the program was an address by President Sandford Fleming on the present conditions and the future prospects of the seminary.

■ Crozer Theological Seminary, Chester, Pa., held a Conference on Evangelism, November 11 and 12. Co-operating in the plans was The American Baptist Home Mission Society, and Bro. W. E. Woodbury gave one of the addresses. President James H. Franklin spoke on "Training Men 'To Make Disciples.'"

■ Dr. Herbert W. Virgin, for 17 years pastor of the North Shore Baptist Church, Chicago, has retired. The present membership of the church now exceeds 2,000.

■ Five years ago Rev. E. E. Duley, of Seattle, Wash., suggested to the ministers of that place that the churches there establish a memorial for their Christian dead, especially those who had contributed in a marked way to the Kingdom task. The ministerial association unanimously accepted the suggestion and from that time has sponsored the placing of flags on the graves of those whose good lives continue in the memory of the churches. Individuals from the various congregations place the flags each Memorial Day. Rev. Duley writes of this: "In these days when so much stress is placed on secular honors and even war is glorified . . . why not honor men and women who 'not counting their lives dear unto themselves' have 'fought a good fight' as soldiers of the cross?"

CONGRATULATIONS TO

Calvary Baptist Church, of Indianapolis, on its fiftieth birthday. This is an "upper-room" church, physically and spiritually. It started in the upper room of a Twenty-eighth Street building back in 1890—with a membership of eight and a Sunday school of 127 and an active B. Y. P. U. Today, half a century later, Calvary Baptist Church looks forward through the eyes of young John Gorham, who is preparing for the ministry and studying at Franklin College.

Rev. Vasil Prodan, also of Indianapolis, who has been named by the Indianapolis Baptist Association to determine to what extent the 20,000 foreign-born persons in Marion County are being served by the churches.

Dr. Albert W. Beaven on his appointment on Rochester's Committee on Conscientious Objectors, named by the city Federation of Churches to see that the objectors know both their legal status and legal liabilities and to make the facts clear to the public in any given situation.

East Rochester Baptist Church, New Hampshire, which has celebrated its 75th anniversary. On one of the Sundays, sermons, written near the time of the dedication of the church, were given by the pastor; in the evening, oil lamps provided the illumination. The choir, dressed in old-fashioned costumes, sang its selections to the accompaniment of a melodeon, loaned by one of the oldest members. Rev. E. D. Sillers is the pastor.

Winslow Baptist Church, Arizona. At the service celebrating the 25th anniversary of the church, Dr. C. M. Dinsmore, secretary of the Edifice Department of the Home Mission Society, gave the address.

Brunswick Baptist Church, Maine, now 100 years old.

Rev. Isaac Higginbotham, newly elected General Secretary of the Massachusetts Baptist Convention, succeeding Dr. Hugh A. Heath, who retired a few months ago.

Fowlerville Baptist Church, Michigan, on the celebration of its 50th anniversary. Assisting in the services was Dr. C. C. Willett, who served as pastor when the church was organized.

First Baptist Church, Marshall, Michigan, upon the completion of 100 year of Kingdom service. Rev. Thomas S. Vernon is now pastor.

Belding Baptist Church, Michigan, which recently observed its 65th anniversary. Rev. F. W. Gunther serves a pastor.

Kalamazoo College, one of our two Baptist colleges in Michigan, which has reached the largest first-semester enrollment in its history.

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C. A. S., Minister, Dayton Memorial (Presbyterian) Church, Dayton, Ind.

Permission granted—gladly.

Editors, BAPTIST LEADER

Gentlemen:

The creation of BAPTIST LEADER is a great achievement. Especially have our adult teachers liked the expositions of Dr. Adams and Dr. Williams. Several have commented on the introduction of Dr. Adams as a contributor. Both men are sincerely trying to give what the Bible has to say.

G. H. S., First Baptist Church, Fredonia, N. Y.

Editor, BAPTIST LEADER

Sir:

More power to you in the work of BAPTIST LEADER. It is fast becoming the work-kit of our church folk. . . .

W. H. G., Adrian, Mich.

Thank you, sir, work-kit is exactly what we want to see BAPTIST LEADER become.

Editor, BAPTIST LEADER

Sir:

I am not saying that the BAPTIST LEADER is the greatest magazine in the world, but I am saying that it is extremely helpful in the preparation of lessons, worship, and expansion of activities of our large church school. Our teachers and superintendents agree with me on this.

A. Clayton Powell, Pastor, Abyssinian Baptist Church, New York.

Thanks to Dr. Powell—pastor, incidentally, of the largest church, in point of membership, in the world.

Editor, BAPTIST LEADER

Sir:

. . . . We are making a real effort to have every teacher and every officer of our church, as well as all the others, become regular subscribers to BAPTIST LEADER.

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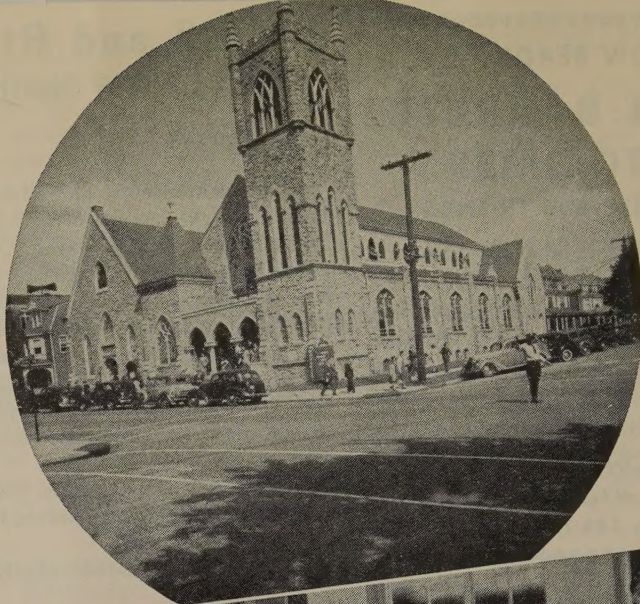
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OR NEAREST BRANCH

AS PAUL
SAID TO
TIMOTHY . . .

Study

By VIRGINIA C. JOHNSON



BACK in the year of our Lord 1901, Theodore Roosevelt was President of these United States and a man named William Howard Taft served as Secretary of War; a coal strike had broken out in Ohio and there were revolutions seething in Venezuela and in Calvary Baptist Church in Norristown, Pa. How the Venezuelan affair ended has been set down in history; how the Norristown revolution came out is a story still being told forty years after, and the end is not yet.

The forward-thinking pastor of Calvary, Dr. L. W. Hainer, started it all by innocently suggesting that the church should have a leadership training class to provide leaders and teachers at Calvary against tomorrow and tomorrow and tomorrow; he met with a smiling passive resistance in some quarters and with outright opposition in others: "This talk about training teachers is foolishness! What we need is good spiritually minded men and women in our Bible school—not a lot of highbrows with fancy new-fangled ideas and no religion. Leadership training. Huh!" But (what would the Christian church ever have amounted to without that divine "But"?) he also rounded up a little handful of teachers who realized how much they did not know, and he began to teach them on Friday afternoons.

The news got around and the class began to see a new face now and then; grumbling gave way to discussion, and discussion to new hope for the church school; so many applied for membership that another class had to be started, meeting Saturday evenings. Saturday evening is a bad evening for any preacher to try to teach anything—so



by 1902 the two classes merged and met Sunday mornings as a part of the regular church-school program; they adopted the name "The Calvary Baptist Normal Bible Class."

On a June night in 1903, Dr. Hainer had his sweet revenge, if you can call it that: he talked on leadership training before an audience of over six hundred at Calvary, come to see the first class get its diplomas. He had no opposition now; one kept hearing "I told you so's" and found only enthusiasm; the beginning of this movement in the Norristown Church was to be forty times stronger forty years later. The good folk of Calvary, like all the rest of us "from Missouri," had to be shown; the pastor's idea, so forward-looking back there in the dim old days of 1901, had become an institution.

Within a month after "Commencement" groups from the Reformed Church of the Ascension and from the First Baptist Church of Norristown were studying at Calvary; by 1910 the project, so laughable less than a decade before, had become known as "The Banner School for Teachers' Training in the United States and Canada." A ten-thousand dollar title, but the leaders at Calvary had earned every word of it, for across those years, 251 students had received their diplomas and 52 per cent of them had completed the full course of advanced study recommended by The American Baptist Publication Society. When Dr. Hainer died in 1924, he left behind him six hundred diplomas in the hands of six hundred leaders trained to carry on where he was leaving off. That may be one form of immortality.

Six hundred men and women trained for Christian work by one church! Does any church in America have a better record?

What, How, Where?

Now the amazing thing about this experiment in Norristown is not just that Calvary Baptist Church had such courage and vision, back there in 1901, when leadership training was being pioneered; the really amazing thing is that never once has their forward look become a backward look in the forty years that have followed the first session of Dr. Hainer's first class; they never felt that they had "finished their job"; it has always been a case of getting ready for tomorrow. They have not wasted much time looking at the laurels they won in '01. Regular Sunday morning training groups met on schedule down the years to 1938, when it was decided to make a radical departure and set a new pace. An additional class began meeting at the close of the mid-week service, under the leadership of the present pastor, Dr. George F. Finnie, to study teaching principles. It was a good move—a teacher who wants to worship and serve with *all* his mind and not with part of it must know theory as well as practice, principles as well as methods.

It was a good move—a *very* good move—but it did not seem good enough for Calvary. Dr. Finnie and Mr. William K. Bean, general superintendent of the church school, called in their leaders and teachers and planned together an entirely new course that is one of the most ambitious and worth-while programs ever undertaken by this pioneering

church. This program leaps ahead into the future five years; they might have named it The Norristown Five-Year Plan.

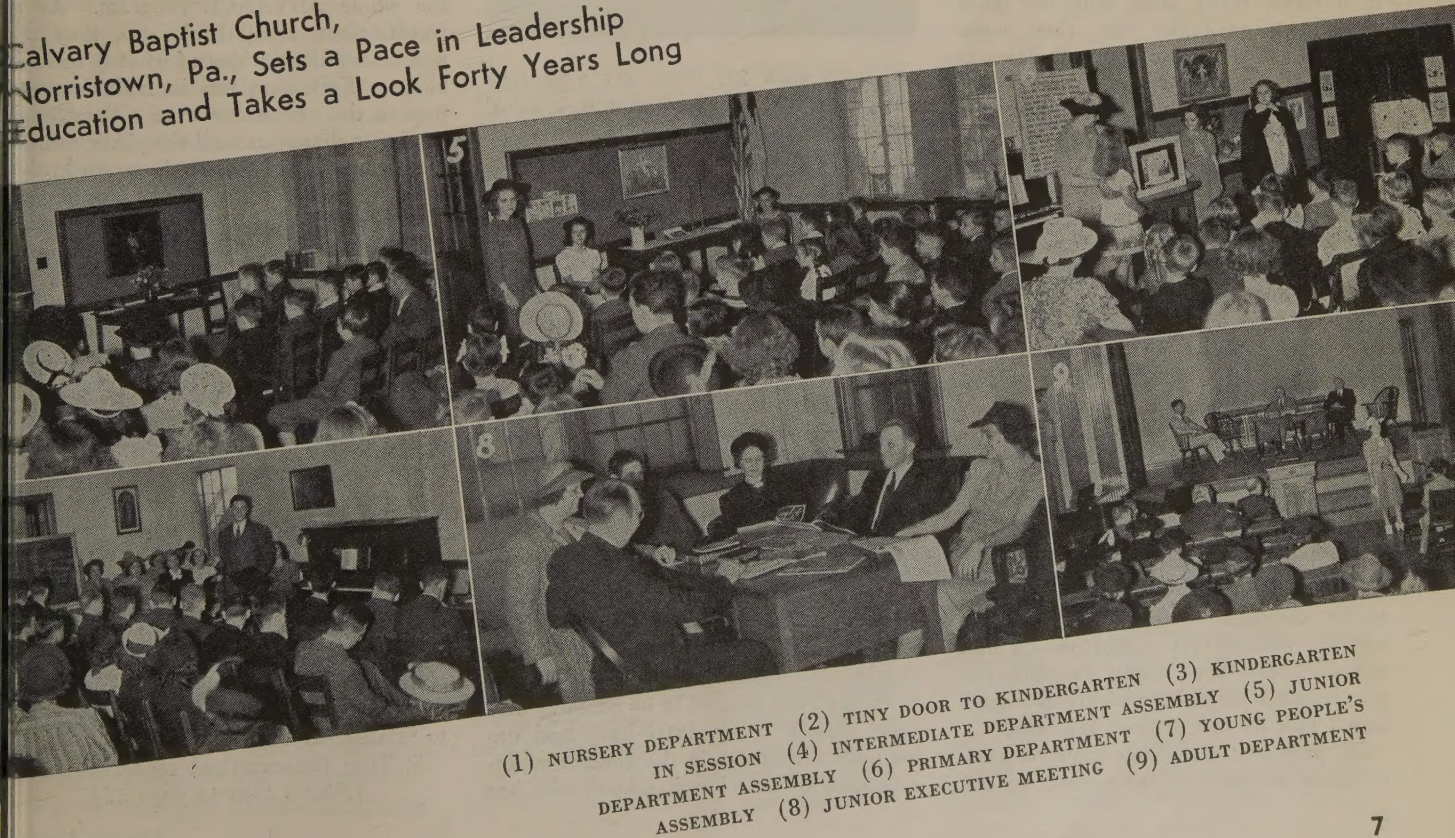
The youth enrolled in it will take a four-year course on the Bible; it will be started with the students of the Senior Department of the church school and include others who prove themselves capable of taking it. There are to be courses on "The Achievement of Jesus," "The Books of the New Testament," "The Achievements of Israel," and "The Books of the Old Testament." At the completion of all this, the young people will study the set-up and the work of their local church under Mr. Bean; they will find out what the deacons do; they will study the functions of the trustees, the Home Department, the Missionary Education Committee, the church school, and all the rest of the agencies of the church. From that they will go on to courses in the practical methods of teaching; it all moves on the premise that they must first know *what* they believe, then find the place where they are best fitted to work and then do their work most effectively. If that is not a sensible approach to the enormous problem of Christian education in the church school, then we never have seen one.

Notice that this is not merely training for Sunday school teachers; it includes training for *all* church workers.

69.9% Every Sunday

The effects of this forty years of leadership training cannot be completely estimated yet, but certain facts stand out brilliantly. In 1910, attendance in the church school averaged 300; today,

Calvary Baptist Church,
Norristown, Pa., Sets a Pace in Leadership
Education and Takes a Look Forty Years Long



(1) NURSERY DEPARTMENT (2) TINY DOOR TO KINDERGARTEN (3) KINDERGARTEN
IN SESSION (4) INTERMEDIATE DEPARTMENT ASSEMBLY (5) JUNIOR
DEPARTMENT ASSEMBLY (6) PRIMARY DEPARTMENT (7) YOUNG PEOPLE'S
ASSEMBLY (8) JUNIOR EXECUTIVE MEETING (9) ADULT DEPARTMENT

598. Exactly 69.9 per cent of the enrollment is present and accounted for every Sunday morning. This record of steady, unspectacular, solid growth in the community has changed little since 1910 except to make it increasingly harder for the churches to keep from showing a loss from one year to the next.

When we asked Mr. Bean whether or not they were interested in the Baptist Church School Advance, he shot back: "Certainly we are! We only need one-tenth of one per cent gain to reach the ADVANCE goal set for this church, but we're going after it because ADVANCE is right in line with our program. One-tenth of one per cent does not sound like much, does it? But it is, for us. It will not be easy to get. Today our church is surrounded by seven very strong churches; in a house-to-house survey made of a sample block in our neighborhood, not one child could be found who was not attending one of those seven Sunday schools. That's a great record for Norristown—but it's a difficult situation for a church that wants to grow."

We agreed. Calvary Church, we discovered, desires to grow. At the present time it is overflowing its plant, but they say there are more plants where that one came from. . . .

From Stable to Sanctuary

From an old stone building once used as a stable the Calvary plant has grown to a fine stone church with a beautiful and modern Christian education division. In 1885 the kindergarten youngsters had to climb a wooden stairway and crawl through a trapdoor to get to their class in the loft of a barn; in 1940 they meet in a large, sunny room with the finest equipment available and they enter through a lovely little door cut down to their size. Every other department now has its own assembly hall, and the Primary, the Junior, the Intermediate, the Young People's, and the Adult's departments have from six to nine classrooms each, with a built-in blackboard and writing-arm chairs for every room.

A visit to that school in session is a liberal education in itself. We visited the Primary Department first and found one class running pictures titled with home-talent lettering through a scroll; this pictorial life of Jesus had been manufactured by the children themselves. The Juniors were enjoying a story about Jesus ministering to the sick—a story beautifully told by a girl who was to be promoted to the Intermediate Department the following Sunday. In the Intermediate Department, the classes about to be promoted were working out the worship service they would use on that occasion, and the Young People's Department was listening intently to a devotional talk by one of their teachers.

By providing a separate room for each of these divisions of the church school,

each group gets the finest possible teaching for each age level. Most of the rooms are named for some former leader of the church, and many of the doorways and entrances are identified likewise. The members of the congregation feel that by surrounding their young people with reminders of the fine Christian lives of those who have worked here before them, they will be inspired to



ON SEPTEMBER 21, 1940, ALL TEACHERS AND OFFICERS OF THE CHURCH SCHOOL AND THE CHURCH HELD A RETREAT AT CAMP UNAMI TO PLAN THE YEAR'S WORK

similarly high ideals. And before we forget it—the entire Christian education building is a memorial to Dr. Hainer. He lives on, and on, and on. . . .

Leadership Leaders

So Calvary Baptist Church has grown and waxed stronger in an overchurched neighborhood. Why? What lies behind the success?

There are several things. First, the entire church membership has been leadership-training conscious since the beginning of the century. That, of course, would be wasted unless there were a minister at the head of the church who encouraged it—and Norristown has been blessed in its pastors. The three pastors since 1900 have had unbounded confidence in the general superintendent of the church school, who has

served for twenty-two years and has made a record of achievement unparalleled in the community. Mr. Bean is a railway executive; the splendid success of this school has come about largely because he has applied to it his "get-it-done," "get-there-on-time" philosophy. Furthermore, he has made his job as church school superintendent one of the major concerns of his life. It takes that, in a superintendent; if you make superintending a side-line you will ruin your school.

Yet, this is no superintendent-and-pastor church, but a community of co-operators. That may be most important of all. Churches brought to sudden popularity by one man usually die when the man passes away.

Retreat—Then Advance

The wholesome co-operation of pastor, superintendent, and lay workers has done it. As an example of this working together, consider their program for the Baptist Church School Advance.

They have turned the church office into "The Advance Office"; they have mounted the attractive posters from their Work Kit, placed them in the entrances to Hainer Memorial and enrolled each department separately in the plan. Then they retreated. On September 21, 1940, all the church and church school officers and teachers, plus anyone else who wanted to come along, joined in a retreat at Camp Unami, the Eastern Pennsylvania Baptist Camp located twenty-five miles from Norristown. The camp was divided into ten discussion groups, each containing members of every department in the church, so that old and young could compare their ideas about the whole ADVANCE program. As a result, when camp broke up, they all had an intelligent idea of what it was all about. Following the individual meetings in the afternoons were a devotional service, a dinner around the picnic-tables, and a meeting of the whole group in the main camp building for a forum on ADVANCE. The forum decided:

1. To put those "second in command" to the department superintendents in charge of the first point, "Reach All You Can for Christ."

2. That "To Teach All You Can Reach" teachers must be well prepared to teach their Bibles: it was not enough just to carry the Bible to the church school!

3. To emphasize "Win All You Teach" not just at Easter, but throughout the year. They were to establish in the child's mind a definite connection between the church school and the church.

4. That the supply of substitute teachers be increased, and that the church members engage in more community enterprises. Here are two ways to "Enlist All You Win."

5. That the excellent leadership edu-

(Please turn to page 37)

Why I Go to Church

An Answer to Channing Pollock

By FRANK B. FAGERBURG

CHANNING POLLOCK'S article, "Why I Don't Go to Church," in a recent *Reader's Digest*, is a new statement on a very old subject. This noted playwright's ability at interesting expression has made his statement seem fresh and new when really there is not a new idea in it. I hope it will do much good by making church leaders thoughtful and eager to improve the church's ministry, but I feel it will do much harm by the name of a big man through the medium of America's most popular magazine supplying a shallow argument for a host of people who are looking for an excuse. I was greatly disturbed when I first read Mr. Pollock's article—disturbed about the church. Upon re-reading it I am disturbed about Channing Pollock and the thousands who feel as he does.

I know quite well that this sounds like "sour grapes," coming from a preacher. Someone has attacked my institution and "can't take it!" Not for one moment. Mr. Pollock has made no criticism of the church which I have not made from my pulpit time and again—indeed more harshly than he.

FAIR CRITICISM

I humbly admit most all our church faults which he describes. He says that Protestant churches are ugly. Too often they have been irreverently ugly. He says services have been dry and uninteresting. No one can deny that. He says preachers have been imperfect. Too true. He is irritated by the bigotry, or kindness, or unreality of much preaching. Right. He is convinced that preachers are compelled to talk too long, too much beyond their depth and experience. So am I.

The major criticisms of the church made by Mr. Pollock are fair criticisms; they need thoughtful attention. Even so, I do not suppose that I am satisfied with Mr. Pollock's statement of his argument. It is unfair when he chooses caricatures

of preachers and churches for illustrations. I think among all the preachers I know—most of us so very imperfect—there is not one like any of his illustrations. Nor are the bulk of the churches as hideous on one hand, or as ornate and costly on the other, as the churches he mentions. In one of his stories he has Ruth St. Denis in her sorrow and need flee from an unusually terrible church to a movie where she finds beauty and solace. But some of us who attend the theater know that the movie she found that day was as unusual as the church from which she fled. It is essentially dishonest to build general principles upon the basis of exceptional instances.

No one needs to tell us how inadequate most of our preaching is. Our ideals and expectations are so high, and human nature and abilities of even preachers are so imperfect, that preaching will always seem so, no matter how we try. But Mr. Pollock says: "We find most preachers less concerned with our pressing problems here and now than with vague promises of future reward . . ." Really one wonders how long it has been since Mr. Pollock attended church. There are many things wrong with modern preaching, but that is not the main one. Indeed, preachers have come in for more criticism in recent years for talking too much about mundane affairs.

Mr. Pollock is not only unfair; he is inconsistent. In one breath he insists, "It should be the function of the pulpit to give spiritual significance to our daily lives There are too many vital problems for a religion of ecclesiastical formulas"; but in the next breath he criticizes ministers who attempt to apply religion to our most pressing problems. War, for instance: "What do I gain by an hour of starry-eyed nonsense about world peace . . . ?" Of course, we are certain that Mr. Pollock would have a most uncomfortable worship hour in the church if Jesus Christ happened to be

in the pulpit. I have not heard anything from any preacher about war, yes, this war—such as Jesus himself would say. But over against this so-called nonsense he criticizes such sermon topics as: "Our Fidelity to the Gospel" and "The Sinning World at the Cross." I am convinced that whether or not the ministers who preached the sermons measured up to their possibilities, these themes point toward the only answer to our "vital problems."

But the height of inconsistency is in Mr. Pollock's final conclusion expressed in his title, "Why I Don't Go to Church." Forgetting any unfairness or extremes in Mr. Pollock's illustrations, accepting his arguments at face value, I can imagine some such conclusion as "Where the Church Needs Improvement," or "Let's Change the Church," or "A New Day for a Better Church." But even though the church has all the things wrong with it which the author mentions, to say that one therefore will stay away is childish.

WHY QUIT?

The church was established to meet a deep human need. We do not come up against imperfections in other institutions which were founded to meet our needs and decide that because they are imperfect we must desert them. One may be overcharged or cheated or receive poor service in a grocery store—the institution founded to meet a very elemental human need. So what? Does he conclude he is through with grocery stores? Of course not; he looks until he finds one fairly satisfactory, or he may even resort to founding one himself. But to stay away from grocery stores—this never occurs to him.

Or one is disappointed with a doctor or a hospital, or a series of them, who try to meet human need. The next time such a person becomes ill does he stay away from doctors and hospitals? Educational institutions are far from perfect. For two or three decades a tremendous stir has been made in academic circles concerning new and better curricula and methods, but never have I heard anyone suggest keeping the young folks out of school. Like a building under repair while all the scaffolding and materials are cluttering the place, it continues "open for business."

Indeed, what home meets the requirements of any exacting individual? But because homes are not perfect is one to desert the home?

Let us take the institution in which Channing Pollock himself has been so much interested—the theater. He has been stirred by the imperfections of that institution. Did the theater's shortcomings drive him out? Indeed not. They challenged him. He set about to improve the theater and did a perfectly magnificent job writing plays. (By Mr. Pollock's newly adopted standard he

himself in "The Enemy" has done his share at "starry-eyed nonsense about world peace," though personally I prefer the Pollock of "The Enemy" to the Pollock of recent magazine articles.)

But here is the crux of our problem. Mr. Pollock's whole argument moves upon a false notion of church attendance which has subtly plagued Protestantism for centuries. It assumes that one goes to church primarily to be lifted and thrilled rather than to worship with other worshipping people. For this the church and the church leaders have been to blame. In a variety of ways we have unintentionally nursed that fallacy. Our very worship-rooms have been built as places in which to sit and listen as in any concert-room or audience hall. Indeed, we have called them auditoriums. Music—organ, choir, and solos—too often has been planned as a kind of show or demonstration for people's delight instead of as an aid to worship. But more than all this we have magnified the sermon at the expense of the rest of the service. Our seminaries have taught students for the ministry to study the Bible and to preach, but until recent years they have not taught them how to lead in worship. As a result there has been too much talk and not enough corporate prayer and praise intelligently directed. So one grows up with the idea that one goes to church "to hear a sermon." It even affects so practical a thing as promptness. If one arrives any time before the sermon begins—no matter what preceding values and sharing he has missed—he has "been to church."

AN ATMOSPHERE

But one goes to church for many things besides hearing a sermon. One goes to church to breathe an atmosphere of group reverence which normal people need. Being with fellow human beings of like faith, hope, and purpose does something to a man who for six days has faced the push and the pull and the profanity of a pagan world. Any slight knowledge of psychology or religion makes Rufus Jones' contention clear that one gets from group silence and prayer what one cannot find in private devotions, important as the latter are. Mr. Pollock's statement is fatuous: "I can't guarantee to be devout at precisely eleven o'clock on a certain day of the week." Mr. Pollock or anyone else can guarantee that with unfailing regularity his soul needs to be "wound up," as it were. There may be some spiritual giants who do not need this weekly attunement and re-orientation. I am not one of them.

Of course, ugly architecture, bad music and poor preaching are quite definite hurdles for one's spiritual aspirations. I am very sympathetic with Mr. Pollock's viewpoint. I have left many a church service marveling not why so few attended but why so many

did so. But no man who understands the central motive in public worship will leave any service without some good gained, some spiritual vitamins absorbed. Certainly that has been my experience.

"The groves were God's first temples," Mr. Pollock reminds us as he defends many people's preference for worship in nature. Only a spiritual idiot could fail to desire often the inspiration of Nature's beauties. But to pretend that worship in Nature can be a substitute for touching elbows with men in a fellowship of faith and prayer is too shallow to need reply.

Attempting to substitute worship in Nature and all talk of giving up the church entirely overlook the main purpose for which a church lives. What would Mr. Pollock substitute for the educational program of youth and the influence of service in the community which the very existence of a church and its ordained and unordained leaders carry on through seven days each week? Let Mr. Pollock's jaunty attitude be multiplied by a hundred million in America and all that stops. The very ideals of simple honesty and character are the blooms and the fruit of a plant whose roots sink deep into worthy religion propagated among youth and fostered by their elders. Indeed, democracy itself must die of emptiness when religion aggressively preached, believed, and practiced disappears.

I am certain that few people realize the intricate network of ties which connect the church through its leaders and lay-folk to innumerable precious institutions and values in the community. Professor Millikan, of the California Institute of Technology, insists: "A very large fraction of the altruistic, humanitarian, and forward-looking work of the world, in all its forms, has today its mainsprings in the Christian churches. My own judgment is that about 95 per cent of it has come and is coming, directly or indirectly, from the influence of organized religion in the United States. If the influence of American churches in the furtherance of socially wholesome and forward-looking movements, in the spread of conscientious and unselfish living of all sorts, were to be eliminated, it is my belief that in a few years our democracy would become so corrupt that it could not endure."

"HELP US, CHURCH!"

Dr. Raymond Caulkins said a similar thing: "'Why Smith Doesn't Attend Church' is an inexhaustible theme for magazine symposia, but men who want to interest Smith in China or Poland do not rest until the churches call a Save China or Help Poland Sunday." This is simply a more graphic statement of a truth expressed in an editorial of *The New York Evening Post*: "The church is decadent, we are told, but the first thought of anyone who represents

some pressing public need is to enlist the church's strength."

Ask anyone in a position to know the facts and he will tell you that if you should subtract from the Community Chest and all human-service institutions the giving and the leadership that are supplied by the churches, these philanthropic enterprises could not live a week. But all this can be nonchalantly junked because someone does not like the church's inartistic spire, or the way the minister splits his infinitives. Pardon me—I am exaggerating. I am exaggerating simply to make clear that the reasons (or excuses) one may give for not attending church are trivial and silly compared with the values his indifference or disgust helps to destroy.

In brief, such an article as Mr. Pollock's totally ignores that side of a churchman's life which most of us recognize is surely more than half—the responsibility side. One has the right to some fair extent to put the question—"What can I get out of this?" If that is as far as he goes he may in reasonably good conscience stay away. But if I understand the message of Christ, that was a good deal less than half of his emphasis. A person does not follow him far until he begins to forget all about what he can get out of it. He begins to be greatly concerned about what he can put into it. "I am in the midst of you as he that serveth."

Essentially Channing Pollock's article moves upon the plane of selfishness. Recognizing the justness of most of his criticisms he has missed the central message of the Founder of the Christian Church. The attitude and the conclusion expressed in his article are not worthy of a man as big and able as Mr. Pollock. Sometimes I dream of what the church of Christ might be with such men as Channing Pollock on the inside at work making the church what it ought to be instead of on the outside giving criticism however needed and wholesome.

Would that the thousands who read Channing Pollock's "Why I Don't Go to Church" would read also at the same sitting this word from William Lyor Phelps. That eminent man of letters knowing all the church's faults, says "I would rather belong to the church than belong to any organization or society or club. I would rather be a church member than receive any honor or decoration in the world."

When Jesus said, "I will build my church," he was not thinking of a stone structure with a spire on it. The church itself is built out of men and women who have declared their loyalty to Christ and are undertaking to live in the same high mood. In them we have indeed a house not made with hands, a habitation of the Spirit, eternal in the realm of moral values.



OR the last three-quarters of a century Peddie School has been on the receiving end of the boy problem; we've been an educational first-aid station patching up teen-age wrecks and doing our best to help fit for life other boys who were not wrecks. Smart boys and dull boys; big, little, and medium boys, geniuses, and boys who had "to bone"; rowdy, hilarious, careless, scrupulous, energetic, lazy, social-minded, individualistic boys. Baptist, Methodist, Lutheran, Roman Catholic, Christian Scientist boys, boys who have never seen the inside of a church. Some four or five thousand boys, since 1865. Typical boys. A good cross section of American youth; an unequal opportunity to study what's wrong and what's right about the youth who will be the American leaders and followers of tomorrow. We've learned a lot about boys from them.

Now boys are about the most important commodity we have, in America; they are the most important commodity anywhere in our madcap world. Ask Mussolini, with his Sons of the Wolf organizations; or Hitler, with his Wanders. European youth is being

These Boys!

By WILBOUR EDDY SAUNDERS

Headmaster, The Peddie School

Hightstown, New Jersey

poured mercilessly into the war-foundry Mars has set up over the continent. With us it is different. We still have the chance to build a manhood modeled on that of the Master in this country, if we want to.

THIS GENERATION

America has been a little careless in thinking about that, in the past; at least we find traces of almost criminal carelessness on the part of parents and teachers in a lot of the boys who come to Peddie. When people ask me what I think of boys, I am always tempted

to ask in return, "Which boys? The ones who have had a chance, or the ones who have been neglected?" Believe me, it makes all the difference in the world. By and large, taken in the mass, the boys of this generation are pretty much the same as the boys of my generation, or of any generation that ever was. I don't see that the boys we have at Peddie today are much different from the boys I grew up with, unless it is that they seem to have a finer sense of honesty and fair play than we did. There is a lot less biblical and religious knowledge in this generation than in the last; few of today's boys can name the Twelve Tribes, or even the Twelve Disciples. Otherwise, they're about what we were.

I do not mean that *all* the boys who come to Hightstown lack such knowledge; many of them, who have had that side of their lives well supervised and intelligently directed by devoted parents and capable Sunday school teachers, warm the cockles of my heart when I sit down to talk with them. I don't spend too much time on them, because I know there's nothing to worry about; they have character, they have an ideal structure that will guide them well. It's the others I worry about—the pathetically large number of lads who seem to know nothing whatever of the religious heritage of their people. I say it is a large number; alas, I think it is also a growing number. We notice it even

in many of the boys who have been regular attendants at Sunday school.

I think the home and the church school must share the blame for that. The real problem starts in the home—no, in *some* homes where children are allowed, under something called "The New Freedom," to do exactly what they desire to do when and where they feel like doing it; in some homes "discipline" is supposed to be old-fashioned and somewhat Nazi. I feel rather keenly about that, for the teachers at Peddie are often asked to straighten out the bitter results of that "freedom" and lack of discipline. If we are going to learn

anything at all out of the chaos of the modern world we must learn this: if we do not discipline ourselves, discipline will be forced upon us from above.

Too few of the younger generation are being wholesomely disciplined; they have hard days ahead when they must learn to live not by or unto themselves, but in communities; that community rules must be obeyed, whether they like it or not. They should be taught such things at home, in their early days, and not in the cruel school of adult experience. We parents had better begin to face it soon: either we discipline them today or we can expect bitter disappointment tomorrow.

THE CHURCH SCHOOL

And the church school has fallen short. That may be easy for me to say, here in my "Peddie cloisters," but I say it with the best spirit. I have been associated with Sunday schools and church schools all my life, and I have a deep respect for those who have served so well as teachers and leaders in the educational work of the church. I know they would agree with me that Sunday school simply has not been enough. An hour a week makes fifty-two hours a year; cut that down to twenty minutes a week (the usual "lesson period"), take out a few weeks for vacations and sickness and an occasional automobile ride and what have you left? It isn't hard to understand why these boys know so little of Bible, faith, and church; it is a miracle that some of them know anything at all.

At Peddie we find that boys coming out of such backgrounds do not show any great hunger for religion. Why should they? But while they are not really hungry, they are sincerely interested. They will gladly discuss religion with anyone, anywhere, but when you come to talk to them about the church as an institution, they freeze up. They're not interested in that. They have no loyalty to the church as such; "Methodist I was born, Methodist I will die," leaves them cold. They never will be Methodists or Baptists or Congregationalists because their parents were Methodists or Baptists or Congregationalists. The only ones who seem to have an abundance of that old denominational loyalty are the Roman Catholic and the Episcopalian boys.

All right—there is the foundation we have to work on. What do we do about it? What program of religious education do we offer at Peddie to this cross section of American youth? What we have to give them I give you not because we wish to boast about it; we know that it could be much better—but I give it to you in the hope that it may have an idea or two that may be put to work in the Christian education of boys before they become of Peddie age.

THE PEDDIE PROGRAM

First of all, we take our cue from these facts and give the boy credit for being intelligent and able to work out, with wise and consecrated adult help, a healthy, normal religious existence of his own. We insist that if he is to have such an experience he must be in touch with the church. We insist that he go to church. And go to church they do, and they even seem to enjoy it!

The boy is left free to select from the six churches in the town the one he prefers to attend; he is assigned a seat there and he is expected to be in that seat every Sunday morning. If he finds, after he has been in that pew for a while, that he does not like that church, he is free to change and try another, so long as he has his parent's permission. Usually he follows good preaching. He will not listen to mock piety and weak sermons—both of which he spots instantly. He wants preaching that touches the facts of his living; if he can get that, any boy will go to church.

Most boys are realistic about religion—sincerely and frankly realistic in the kind of faith they desire. Also, they are more intelligent about it than most of us give them credit for being. They will listen to anyone who really has something to say.

Chapel is compulsory at Peddie, but we have been able to make it so interesting that the boys would probably come anyway. We tried voluntary attendance at a series of Holy Week services one year, and the attendance was as good as at the compulsory services. We have no long sermons in chapel; sometimes we do not even have a talk, but only a quiet, meditative service in which we read the Scriptures and pray in unison. There are no rules of behavior. The boys may talk if they wish to, they never do. Modern boys are courteous and reverent; if there be a deep spiritual undertone in those who try to lead them religiously, they will answer from the depths of their hearts—deep will answer deep.

Vespers, or the Sunday evening hymn-

Next month's "Baptist Leader" will carry a companion article, "These Girls," by Fanny B. Hayes

sing, is far and away the most popular religious service on the campus. We try to reproduce the old home-singing around the piano, and the boys sing their hearts out; they love it. There is a short prayer at the end, led by one of the faculty. I have letters by the score from young men now in college and out in the world, telling me that they enjoyed this hymn-sing more than any other feature in our program. It is silly to call that service "compulsory."

Once a month we have a School Convocation, bringing in a religious leader of reputation who has something to say and who can say it in our language. We have had Dr. John Charles Schroeder of Yale, Dean Wicks of Princeton, President Moody of Middlebury, and many other thoughtful preachers. There is never any trouble about attendance at convocation.

So there it is—a program that perhaps does not follow the old traditional formulas, but it succeeds with boys who have had a bad start. Bad start or good, they are easy to work with once you understand them. They are not rebellious, or flippant, or cynical. They sometimes revolt against things they have been told dogmatically, but as a rule they are more tolerant and ready to understand than we adults are.

WHAT TO DO?

What can we do in the local church about all this? I think we can do a great deal. I see the church and the church school as the mightiest formative agencies influencing modern youth—as the most powerful character-forming and faith-building institutions in contemporary American society.

These forces, first of all, should strengthen boys today in order to have men of a healthy faith tomorrow. We can do that by studying more closely the needs of their young lives and slanting our teaching directly at the conditions of their living as it is, and not as we should like it to be. It's time we faced reality.

The Baptist Church School Advance is a long, long step in the right direction; we've needed something like that for many a year, and now we have it. I think if every leader in the Northern Baptist Convention were to get behind that program we should have a better situation almost overnight.

Then we can go a step farther. I am deeply interested in the "release time" idea, in the prospect of releasing children from school for religious study in the churches under skilled teachers. I saw this plan worked under the Federation of Churches in Rochester, as a community project, and I have been enthusiastic about it ever since.

Above all, we can insist more and more that the teachers of these boys be consecrated men and women. I cannot work up much enthusiasm over the argument as to whether or not we shall have paid or volunteer workers teaching religion; I think it a lot more important that we have consecrated teachers, teachers devoted to their task, aware of their responsibilities and determined to make God live in the souls of the students. Give us that, and we shall build in the souls of these boys temples of faith of which we need not be ashamed.

Our Feverish Ways¹

By ROBERT NELSON SPENCER

SOMETIMES there is put into a hymn, as there is put into a psalm—into the Twenty-third Psalm for example—all the shepherding love of God. Such a hymn is Whittier's "Dear Lord and Father of Mankind." Perhaps I could not do better than take the first stanza of that hymn to serve as a text:

"Dear Lord and Father of mankind,
Forgive our feverish ways.
Reclothe us in our rightful mind,
In purer lives thy service find,
In deeper reverence, praise."

You will have noticed perhaps that I changed a word in the stanza—"forgive our foolish ways," as it is printed in the hymnal, to "forgive our feverish ways." But I did not make that change without warrant. It may be that Whittier did write "foolish," though in some editions of his poem it is not so. And you can readily see that what the Quaker poet meant was "feverish" and not foolish; for in the very next breath he says: "Reclothe us in our rightful mind." Our ways are foolish enough, God knows. But foolishness does not derange the mind. We are foolish when we do not use the mind. But fever causes delirium; it strips the mind of its faculties; and so Whittier says: "Dear Lord and Father of mankind, forgive our feverish ways, and reclothe us in our rightful mind."

Running—Where?

Let us look at our "feverish ways" as they run straight across every common day. You remember Alice in the land of the Looking Glass? You remember how Alice and the Red Queen set out one morning to run, and how they ran all the morning, and how the Red Queen kept shouting to Alice: "Faster, Faster." And when it was near noon, and Alice was ready to collapse, they stopped to rest under a tree. When Alice got her breath and looked around, she could not believe her eyes; for they were resting under the self-same tree from which they had set out to run. Alice thought at first that they had run in a circle; but that wouldn't be. And so Alice exclaimed in amazement: "Why, we are just where we started!" "To be sure," said the Red Queen, "what would you have?" "Well, in my country," Alice said, "when you run hard for hours you usually get somewhere." "Not here," said the Red Queen, "here you just have to keep on running to stay where you are." How like the Red Queen's country is this United States!

In these days of candid camera shots let me give you one from Gerald Stanley Lee: "Every idea we have is run into a constitution. We cannot think without a chairman. Our whims have secretaries; our fads have by-laws. Literature is a club. Philosophy is a society. Our reforms are mass meetings. Our culture is a summer school. We cannot mourn our mighty dead without hiring a hall and electing forty vice-presidents. We remember our poets with trustees, and the immortality of a genius is watched by a standing committee. Charity is an association. Theology is a set of resolutions. Religion is an endeavor to be numerous and communicative. We awe the impenitent with crowds, convert the world with boards, and save the lost with delegates; how Jesus of Nazareth could have done so great a work without being on a committee is beyond our ken. What Socrates and Solomon would have come to if they had only had the advantage of conventions it is hard to say; but in these days when the streamliner is applied to wisdom; when having little enough we try to make it more by pulling it about; when secretaries urge us, treasurers dun us, and programs unfold out of every mail—where is the man who, guileless-eyed, can look in his brother's face; can declare upon his honor that he has never been nominated, elected, insulted, or imposed on in his life?"²

Woman's Way

And if man's way in this whirligig of a world is a feverish way, what shall we say of woman's way? At least in her world there must be some leisure time, some time to choose that better part for quietness and meditation, as Jesus said Mary had chosen it at Bethany. But alas! the Mary of our Bethany seems to be as busy as any man of us all in a ceaseless round of social engagements. Two or three years ago in crossing the continent in the National Preaching Mission, we stopped long enough at Ponca City, Okla., to go outside the town and view that finest, as I think, of all the statues of the Pioneer Mother. We stood there, the frost on the grass making the only sound as our feet broke its glasslike fragility, gazing up at that heroic Pioneer Mother who, with her boy at her side, strode untrumpeted through our American past. Many and many there had been like her, the pioneer women of a nation, who did the woman's work that made that nation, and who yet refused to allow the fever of life to consume their spirits. The day before yesterday those women were

rising before the day to milk the cows, to prepare the breakfast, to do the housework, to attend to their children. They spun the family clothing and shaped the garments with their own hands. They were both physician and nurse, gathering medicinal herbs in the fields for their healing, and watching by their bedsides through the night. Yet they loved life, those women, and thrilled to the barn dance, or the simple party games. And they sang at their work, and found time to love God, and to look up at the stars.

There under the Oklahoma moonlight I thought, "O Shakespeare, if there only could be sermons in stones, or in bronze, I could wish that those sculptured lips might speak!" I wish she might speak just once to that drooping, discontented sisterhood of our time; that she might ask why life is apparently too much for them; why they go so feverishly all their days. Is it because you have to have life, so apparent in that heroic figure, to love life?"

Do you think that all the Revelation of God is written in the Bible? Well, it isn't. It is written in those sculptured Pioneer Women in San Francisco and Kansas City and Ponca City. It is written in Alice's race with the Red Queen, which got them no farther than the squirrel gets running around the wheel in his cage. It is written in Omar's ancient comment on our modern debates in economics and politics and religion:

"Myself when young did eagerly frequent

Doctor and Saint, and heard great argument

About it and about: but evermore
Came out by the same door where
in I went."

In these numerous references to literature I am only trying to do what Jesus did when he told one story after another about a lost sheep and a lost coin and a lost boy, in order to drive home by the use of illustration how lost we all are, and how he was sent not to scold us for being lost, but to seek and to save us from our lostness. No; not all of the Word of God is in what we call the "Word of God," that is to say, the Bible; but it is written where the ink is scarcely dry upon it in these modern instances, which lead directly to that word of Jesus our Lord: "Come unto me, ye weary and heavy laden, and I will give you rest."

But let us turn more intimately from the feverish world to our feverish selves

¹ From *The Seer's House*, by Robert Nelson Spencer. (Scribner's, New York.)

² *Crowds*, p. 24. Doubleday, Doran and Co., Inc.

The Arms of God

Could there be a deeper need of humanity today than that we should be forgiven our fevers! Maude Royden tells us of having gone into a wretched house in Whitechapel to try to help a poor mother there who was holding in her arms a fevered and delirious child. The child was screaming, "Mother, Mother, Mother," over and over again, wanting its mother, when all the time the mother was holding the child against her breast. "Yes, darling," she kept saying, "Mother is here; Mother is holding you in her arms." Maude Royden uses that as a great parable. "So lies our sick world in the arms of God." That is not to say that our sick world is always crying God's name as that delirious child screamed "Mother." I dare say there are many out there in the feverish ways who do not specifically want God at all. But they want something. They want peace; they want something to fill the emptiness of their souls; they want something more than pleasures; for pleasures have sated them, but never satisfied them. Somehow life's game has eluded them, and they are bewildered, empty, disillusioned. And they don't get any better; because fever always feeds on the very substance in which it dwells. They want what St. Augustine wanted in his feverish ways. He did not want God specifically; so he prayed that impious prayer that we all pray at times; he prayed: "O God, make me good; but not now!" He wanted to make Augustine better of his fever. And St. Augustine learned that at last, and stopped screaming, and he said that great thing: "Our hearts are restless until they rest in thee."

And there was that mighty spiritual poet, Francis Thompson, rotting of his fever of dissipation and despair in the gutters of London. He knew much of the Christ; but his feverish ways burned in him. He says that he pleaded like an outlaw to escape Christ, "Lest having Him I must have naught beside." What fanaticism; what puritan prejudice and bigotry; what total misrepresentation of the happy Christ made that delirium in Francis Thompson's soul: "Lest having Him I might have naught else." What a libel on Christ that is! But Francis Thompson got over that fever, and the delirium disappeared, and he heard Christ saying to his reclotted mind:

"All which I took from thee I did but take,

Not for thy harms,

But just that thou might'st seek it in My arms.

All which thy child's mistake

Fancies as lost, I have stored for thee at home:

Rise, clasp My hand, and come!"⁸

⁸ From "The Hound of Heaven."

Do you see, from the mighty Augustine out there in the fourth century, to the mighty mystic, Francis Thompson, in the twentieth century, there stretch the multitudes of a mad and feverish humanity. Not many of them are as articulate as St. Augustine or Francis Thompson; but they have the same fever and they want the same thing.

Fever at Gadara

But perhaps you would like to take this thing to the gospel itself. What did Jesus have to do actually with these feverish ways? How does he reclothe us in our rightful minds? To answer these questions we have the incident in the gospels of the healing of the demented man at Gadara. You know how Jesus went to that place and found a man there who was demented, and who made his home among the tombs—that is to say—in a graveyard. As you read that story in the gospels you might think that the man of Gadara lets us out. That is to say, he is plain crazy; he is tormented by devils, and we do not use that language any more.

Well, we must remember that this picture in the gospels is not a photograph. It is rather more like a cartoon. And a cartoon is purposely distorted, it is outrageously overdone for the sake of emphasis. I think it is so with the demoniac of Gadara. I think he is just as sane as scores of people you and I know. Let us look at this Gadara fellow. He may be mad and yet he is uncannily sane. For what is he doing? He recognizes Jesus; he knows Jesus can help him; and yet he says, "What have I to do with thee, Jesus, thou Son of the Most High God?" Do you know people like that?



He recognizes that Jesus has the Truth; but he is afraid of the truth. Do you know people like that?

He says that he wants life! life! life! And yet he makes his home in a graveyard. Do you know people like that? I know people who spend every night of their lives, almost, in night clubs, and when I ask them why they do it, "Oh," they say, "it is the life." Is it the life? I'm not talking about its sin; I am talking about its silliness. It is the surest way to undermine life. And yet they call this Gadara chap, wanting life and yet living in a graveyard where

there is no life at all—they call him crazy!

As Dr. J. S. Whale, of Cambridge, says in his comment on this Gadara incident: "Is this man any crazier than we are?" We have virtually cried out with this man: "What have we to do with thee, Jesus, thou Son of the Most High God?" And we have answered our question again and again. We cannot let Jesus alone because he is the Way, the Truth, and the Life. We cannot find words of our own to tell of the wonder of him and so we borrow words from Te Deum: "Thou art the King of Glory, O Christ. Thou art the everlasting Son of the Father." We believe it to be true that to defy Christ is to defy the eternal meaning of the universe. We believe that to fight against him is as futile as to spit at the stars. But do we want him as we want certain other things? It has been said that Jesus is the only real Christian in the ages, and it is true. I know that I am celestial diameters short of being a real Christian. And you know in your heart of hearts that you are too. But we want him to let us alone. Has he come here to destroy us? Let us alone to destroy ourselves! Set us free; but not now! You remember that the owners of the swine came out and asked Jesus if he would kindly get out of that neighborhood. We may not want the New Deal on the one hand; but do we want what some call the "System" on the other? If the New Deal has done us irreparable damage, the old "System" mighty near drowned us all along with the swine. What have we in America, and in this mad century—"What have we to do with thee, Jesus, thou Son of the Most High God?"

Let us ask this question: "What have we to do with him who came to save us from Life's fever?" Perhaps we have this to do. We have to do what I have been trying to do here. To stand forth and say that we do not need to catch the fever in a feverish age. We can pray for some tranquillity in the midst of our toil. We can pray that our hot temper may be controlled lest it make life's hot temperament hotter than it is. We cannot turn the world back to the horse-and-buggy days, and perhaps that would not be desirable if we could; but we can be quiet a little while each day and pray such a prayer as this:

"Dear Lord and Father of mankind,

Forgive our feverish ways.

Reclothe us in our rightful mind,

In purer lives thy service find,

In deeper reverence, praise."

Will you promise to pray that prayer when the fever gets too much for you? Will you pray it for your own sake? Will you pray it for Jesus Christ—for his sake?

TWENTY-SEVEN MILLION!
Miss Jones, the young teacher of the class of junior boys, shifted uneasily in her chair. She rolled the words around on her tongue, tasting the enormity of them. Twenty-seven million! Still—the young teacher brightened as a saving thought occurred to her—she was not to blame for the plight of all those boys and girls. In this little town of three thousand there couldn't be more than a hundred or so boys and girls not in some Sunday school. Only a tiny part of the twenty-seven million! Twenty-seven million!

Joe Smithers heard the words, too, but vaguely, like a mention of the national debt. It was too big to mean much, though Joe could see what a terrible thing it was for the country to have that many school-age children not in any church school anywhere. He was glad his own two boys Joe's thoughts stopped there for a moment, shocked. His own two boys. They belonged to the Sunday school all right, but when had they attended last? A month ago? Six months, rather. They had said it wasn't interesting, and he had not insisted. Joe Smithers, who had been feeling a little bored with this meeting of church-school teachers and a number of other parents, sat up straighter, feeling indignation take hold of him. Why couldn't these teachers make their lessons interesting enough so that Joe Junior and Frank would want to come?

Maybe the superintendent read the thoughts of the young teacher of the class of junior boys and of Joe Smithers. "This is the job of every one of us," he said quietly. "These terrible situations that we've been hearing about—they are our responsibility. So long as there is one boy or one girl in this town without connection with some church school, every one of us teachers and leaders is guilty. So long as the religious instruction of children is left to the church school," he flicked a glance at Joe, "the parents are guilty."

The superintendent smiled a little to relieve the tension. "We've asked you parents to come to this monthly Workers' Conference because we believe that this is a co-operative job we have to do, and we want your active support. We've discussed the situation that exists; let's talk now about what we can do about it. Then let's draw up a covenant among ourselves, so that we may commit ourselves definitely to this crusade."

So They Made a Covenant

It is surprising how often the word "covenant" bobs up when great decisions are at stake. Men and women seem to feel the need for pledging themselves to mutual aid in their most solemn undertakings.

That is the reason for the many

Preparing a Covenant for Church-School Workers

By RALPH GRAHAM

*From materials furnished by Dr. James D. Morrison
Cornelius Woelfkin Professor of Preaching,
Colgate-Rochester Divinity School*

church-school workers' covenants that have come into being in the past few years. Teachers, officers, and parents have begun to recognize the needs and the opportunities that confront the Christian church today, and to consecrate their combined efforts to meeting the challenge they present.

Such covenants vary widely, of course, according to the specific needs of the local school, but certain procedures can be outlined that will aid the school that wishes to prepare such an agreement.

Wide Representation

The meeting at which the covenant is to be prepared ought to have as wide a representation of those who share responsibility in Christian education as it is possible to get. Teachers, superintendents, and officers of the school all should be present, of course. The pastor ought to attend, as should the members of the church's Board of Christian Education. And, because of their great importance in the success of the church school, parents of the pupils should be present in force.

For the covenant to be truly expressive of the resolutions of all these persons, it must be drawn up co-operatively, with free discussion.

The Situation

First on the program ought to be a presentation of the needs of such a crusade as is contemplated. Such facts as the one that aroused Joe Smithers—that 27,000,000 youth under twenty-one receive no religious instruction whatever—can be gleaned from "Somber Shadows," and ought to be presented first. Then someone can bring the discussion closer home by making a report on the comparative figures of the immediate community. Arouse a discussion of the results of this tragic failure of the church school to reach all those it should, and conclude with an expression of the responsibility of those present for correcting the situation.

The Teacher's Task

Next in order is a discussion of the direct responsibility borne by the individual church-school teacher. Allow the teachers themselves to develop the list

of obligations that this entails, and write it on the blackboard as you go along. Such a list would include such items as:

1. Careful preparation of each Sunday's lesson, devoting a minimum of two hours to its study.
2. General oversight of class activities in and out of the church school, including social and recreational functions.
3. Visitation of sick and absent students.
4. Punctuality and regularity of attendance, and arrangement for substitute teaching in the event of unavoidable absence.
5. Regular study of training courses.
6. Acquaintance with, and special attention to, the needs of each individual pupil.

This listing will open the eyes of some of the parents, who have taken for granted the invaluable service teachers render their children without charge.

For Officers and Members of the Board of Christian Education

The church-school officers and members of the Board of Christian Education ought then to add their responsibilities to the list. They might include many more besides the following suggestions:

1. General oversight of the school program.
 2. Arrangements for making available the best lesson helps possible, and rooms for class sessions that will be worshipful and conducive to study to the greatest extent permitted by church facilities.
 3. Creation and maintenance of a church-school library, with an adequate representation of books on leadership training.
 4. Arrangements for denominational or interdenominational schools of leadership training that teachers may attend.
 5. Reverent and uplifting worship programs in place of the noisy "opening exercises" too prevalent in many schools.
- Once stimulated to think about the subject, officers and leaders will suggest many more items to add to this list.

And for Parents

The parents must not be neglected. Even those who have not before thought much about their part in this enterprise will be awake to it following the foregoing.

(Please turn to next page)

Church-School Workers' Conference

Suggested Program for January

By OLIVER deW. CUMMINGS

Worship (20 minutes)

QUIET MUSIC. Hymn 153,¹ "O Master Let Me Walk with Thee."

SCRIPTURE. Ephesians 4: 11-16. (Read by someone selected in advance.)

HYMN 127, "Lord, Speak to Me."

A PERIOD OF SILENT BUT DIRECTED PRAYER. The leader suggests subjects in which those present unite silently in prayer. For instance:

Gratitude:

For God's constant provision for our needs.

For his gift of the Christ.

Forgiveness:

For our negligence.

Indifference.

Failure to grow.

Guidance:

In discovering how and where God wants us to serve.

Strength of purpose:

To enter into covenant relationships with the Father and with one another.

To assume our tasks as sacred responsibilities for God.

DEVOTIONAL MESSAGE. Thoughts based upon the Scripture read. The necessity of becoming a "full-grown man"—growing up "in all things into him"; walking "worthily of the calling wherewith ye were called" (Eph. 4: 1).

Further thoughts from scriptural sources (1 Tim. 4: 7-15) as follows: "Exercise thyself unto godliness" (vs. 7). ("Train for the religious life"—Moffatt.)

"Be thou an ensample . . . in word, in manner of life, in love, in faith, in purity" (vs. 12).

"Give heed to reading, to exhortation, to teaching" (vs. 13).

"Neglect not the gift that is in thee" (vs. 14).

"Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all" (vs. 14). (Be wholehearted, let yourself go.)

"Take heed to thyself, and to thy teaching" (vs. 16).

"Continue in these things" (vs. 16). ("Stick to your work"—Moffatt.)

Prov. 18: 9—"He also that is slack in his work is brother to him that is a destroyer."

1 Cor. 14: 40—"Let all things be done decently and in order."

Jer. 48: 10—"Cursed be he who doeth the work of the Lord negligently."

HYMN 136, "Take My Life and Let It Be."

Study and Discussion (50 minutes)

Begin the discussion by reminding the group of the urgency (in view of the facts presented in "Somber Shadows") of heroic sacrifice for the sake of Christ in carrying forward his cause. Suggest that the purpose of this meeting is to decide upon and to adopt a Workers' Covenant suitable to the needs of your own church.

1. *Why Have a Covenant?* Discuss freely the value of having definite standards for co-operation with Christ in the work of his church, listing upon a blackboard the advantages of having such a covenant. Such items as the following may be mentioned:

An incentive for finer service.

An aid in continual self-examination.

A basis for co-operation and mutual encouragement.

A reminder of service to be rendered faithfully unto God.

2. *What Shall the Covenant Include?* Allow most of the time for this discussion. Begin by devoting a few minutes to a listing of some of the items that you think important enough to consider. For example:²

Regularity and punctuality.

At least two hours' preparation on each lesson.

Training for service.

Personal conduct.

Regular attendance at monthly workers' conferences.

Active participation in worship service, budget, fellowship of the church. This may be followed by specific presentations by individuals prepared ahead of time.

All presentations should be brief and to the point, as time should be allowed for definite decision as to the items to be included in the proposed covenant.

A second type of covenant planned to include parents as well as active church workers is suggested in "Preparing a Covenant for Church-School Workers," by Ralph Graham, on page 15 of this issue. Both types should be considered.

3. *How Shall the Covenant Be Used?* The leader may well summarize the discussion of the matter by indicating that the purpose of the covenant is to serve as an incentive for spiritual growth and for faithfulness, rather than as a binding contract. Decision as to whether covenants are to be signed by individual

workers may be left to the judgment of each workers' conference. Provision should be made for reproducing the covenant in printed or typewritten form for constant reference in the homes of the workers. A committee should be appointed to prepare final draft of covenant to be presented for adoption at the February meeting. In further preparation for the February meeting a survey should be made of the number of the church-school pupils who are not members of the church.

CLOSING (5 minutes). Prayers of consecration for help in faithful service.

PREPARING A COVENANT

(Concluded from page 15)

going discussions. At this point they should add the points for which they intend to accept responsibility. Among them certainly would be the following:

1. Encouragement of children to attend church-school sessions, and corresponding discouragement of interests that would keep them away.

2. Creation of a family altar, with regular worship periods in the home.

3. Helpful co-operation with church-school teachers in every way possible.

4. Personal attendance at adult classes in the church school.

When sufficient time has been given to such a listing, the actual work of preparing the covenant can be started. For the final wording of the document it may be necessary to appoint a committee or even to assign an individual to the task, but the sentiments first must be fully understood by all. (For suggestions as to the wording of such a covenant, see page 17, on which appears a covenant as drawn up for teachers only by one such group.)

The finished product may be printed or mimeographed and used at a public service, either at the Sunday morning church service or at a general assembly of the entire church school. Whatever the occasion, it should include leaders, pupils, and parents, in order that all groups may affirm their intention of bringing religion back to its proper place in our nation's life.

LOUIS PASTEUR used to say, "When I see a child, he inspires me with two feelings: tenderness for what he is now, respect for what he may become hereafter."

¹ Hymn numbers refer to location of hymns in *Hymns for Creative Living*.

² For other suggestions see "Manual of Methods," Baptist Church School Advance, page 16, and "Administering Christian Education in the Local Church," Cummings, pp. 52-55.



BAPTIST CHURCH SCHOOL Advance News



ABOUT THAT 10 %

Official goals of the Baptist Church School Advance were noted as a 10 per cent increase in enrollment and attendance, but there is no reason why any church school should stop with that. Several schools have reported going over the top on that figure already; others have set considerably higher goals for themselves.

The most ambitious goal that we have heard of so far is that of Altoona, Pennsylvania's Bell Avenue Church, which set 40 per cent as its mark. And the Emmanuel Baptist Church, in Schenectady, N. Y., announced its goal as 15 per cent increase. Emmanuel, incidentally, devoted most of its fall quarterly bulletin to publicizing the ADVANCE, in order that all members of the church might be fully acquainted with it. The program announced emphasizes five fields in which efforts will be concentrated as means of accomplishing the ADVANCE goals: membership contacts, music, youth, fellowship, and Christian education. A thorough outline of plans under each of these headings indicated the careful preparation that went into this church's planning.

CALIFORNIA PAGEANT

A pageant showing the beginning of the Sunday school movement, and then tracing its development to the present day, with emphasis upon the "Somber Shadows" that now confront it, served to turn the thoughts of attendants at the San Francisco Baptist Convention to the Church School Advance. Written by Mrs. Esther Thomas and directed by Mrs. Alpha Thompson, the pageant concluded with a stirring appeal phrased in the words of the Great Commission. Also from California comes word from the Santa Rosa Baptist Church that may suggest possibilities to other churches and church schools. In the interest of the ADVANCE, this church is publishing a most attractive mimeographed bulletin weekly and sending it into the homes of all members of the church.

FROM HERE AND THERE

Another fine dramatization of "Somber Shadows" was presented at the First Baptist Church, Janesville, Wis. Prepared by Earl E. Porterfield, it brought an impressive and startling picture to those who witnessed its presentation.

The First Baptist Church of Des Moines, Iowa, considers the ADVANCE so important that its Advance Committee meets every Sunday morning at 9:15 in order to keep in close touch with developments. Dr. John Newton Garst, pastor of this church, preached a whole series of sermons in connection with the launching of the ADVANCE, and he and the church's Advance Director, Russell G. McBride, consider the campaign one of the most important movements ever to reach their church.

The Kansas Baptist Convention, meeting in Hutchinson, Kan., featured a display of charts and pictures in connection with the ADVANCE.

Probably the most dramatic report that has yet come in regarding the ADVANCE comes from the First Baptist Church of Redwood City, Calif. This church's attendance boomed so quickly and so mightily that it authorized its trustees to submit plans for the construction of three new units to the educational building and for the enlargement of the sanctuary. That is progress!

Also in an effort to carry out the enthusiastic spirit of the ADVANCE, Rev. John Craig, pastor of the Arkansas City Baptist Church, Kansas, has had a large sign erected just outside the city. The sign reads: "Go to Church—The Baptist Church Invites You."

CHURCH-SCHOOL WORKERS' COVENANT

NOTE: The theme for January's Church-School Workers' Conference is "Preparing a Workers' Covenant." On other pages of this issue will be found suggestions for the actual preparation of such a

covenant. Following is a sample of one type of covenant widely used:

As evidence of my loyalty to my church and to Christ as my Saviour and Lord, in my capacity as church officer, teacher or leader, and with a sincere desire to become "a workman that needeth not to be ashamed," I covenant with Christ and my fellow workers:

To be faithful in my church relationships, participating regularly in the worship, service, budget, and fellowship of the church.

To do my part to create attitudes of reverence and worship and to maintain a spirit of co-operation among my pupils or associates and in my relationships with others.

To adopt a personal plan for religious growth; to cultivate my own religious life systematically, through the use of such means as prayer, study of the Bible and other religious books, participation in religious meetings, purposive activity in meeting human need, cultivation of friendship and meditation.

To acknowledge the fact that as a Christian I am called of God to serve, and to accept the obligation (1) to discover my place of service in the church and (2) to be a loyal and faithful worker for him and his cause.

To be regularly in my place of duty unless prevented by circumstances beyond my control, in which case I will notify my substitute, my department superintendent or the proper church officer, as far in advance as possible.

To be present on time at "leaders' time," at least ten minutes before the regular session begins.

To guard my personal example in word and habit.

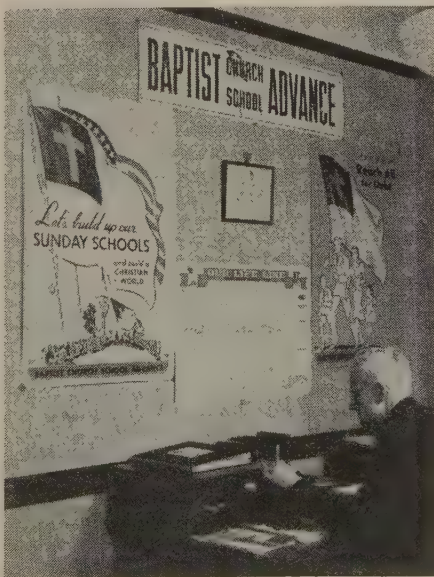
To provide for continuous cultivation of my mind and spirit by the reading of reliable books and magazines on religion, church work, and Christian education and by faithful and prayerful preparation for the specific duties of my office.

To make it my rule to attend the regular workers' conferences, board or committee meetings, which my duties require, and to participate whenever possible in religious institutes, conferences, and conventions.

To take some steps forward each year in personal improvement by qualifying as rapidly as possible in courses in leadership education.

NOTE: The leader who faithfully performs the obligations assumed in this covenant should automatically qualify for Certificates of Progress of the Standard Leadership Education Program.

In many instances, church-school leaders will wish to include parents of the students in the covenant. For suggestions to be used in the preparation of such a covenant, see the article on page 15.



What! My Sermons?

BY A DEFLATED PASTOR

WHAT'S wrong with my sermons?" I asked my B. Y. P. U. group one Sunday evening. Yes, I actually put to them that question. Since I had, in the words of those young people, "stuck my neck out," I had no one but myself to blame for what followed.

It happened on a Sunday when my morning sermon had seemed to me particularly effective. I had spent many hours in its preparation and I had studied it until I was free of all notes. The delivery of the sermon, I felt, had been unusually happy. Indeed, when I cleared away the things on my desk that afternoon, I picked up the manuscript and reread it. Then I lovingly filed it away, confident that it would one day be published in a volume of my best productions. Hence, it is easy to understand my boldness in utilizing the invitation to speak to the young people that evening as an opportunity for hearing their comments on my sermons. It is also clear that I was never less prepared for the reaction.

I Learn the Truth

The group of young people, ordinarily diffident during a discussion period, quickly came to life. The shiest fellow there answered first.

"You shoot over our heads," he said. "You know a great deal, and take it for granted that we know just as much. For instance, when you make references to literature, history, or science, you assume that we get the drift immediately, but we don't. Before we figure out one point, you are way ahead of us; so we get discouraged and stop trying to follow you. Could you explain more as you go along?"

Here was something amazing! In all my years with this church I had never suspected that the young people felt that way. We discussed this criticism at some length, and I found that the majority of the group felt the same way. I made a note of this.

Another member, a girl this time, mustered up enough courage to say:

"Your Bible references are not full enough. If you use an Old Testament story to explain something, you usually mention the incident without telling enough for us to recognize it. It's like this: you will say, 'Just as Elijah stood for God on Mount Carmel,' and that's all you give us. I know, pastor, that we should be more familiar with the Bible after all these years in Sunday school, but we are not, and we would

Only a very courageous or a very reckless pastor will venture to do what the writer of this article did. He asked the young people of his church to tell him frankly what they thought of his sermons—and they did! The result was that thereafter he had to change considerably the manner of his sermon preparation. When the effort was put forth, however, it produced gratifying results.

like you to tell us more when you use such illustrations."

The first criticism I could understand, but this second one left me speechless for a moment. What were our Sunday school teachers doing, and weren't the young people reading their Bibles with any understanding? A canvass of the youths before me convinced me that they did not know their Bibles so well as they knew their secular subjects. I underlined the note on this.

Another member of the union, one of the more thoughtful, now took up the cudgels.

"You preach too much to the older people," he declared. "They think your sermons are wonderful, and since the older people outnumber us we can't blame you for selecting texts that interest them. You see, they are nearer death than we are, and they like to hear about the next world; but we shall have to live in this world, and we would like more help for the here and now. It's terribly hard to be a real Christian today."

Again I made a note, but first I verified the statement by listening to others who felt the same way.

"Now that you have asked us," spoke up another, "(and I will say that you are the first of our pastors who ever took the trouble to ask us), my impression is that you don't use enough little stories to help us remember the thing you are driving at. I may be more simple-minded than others, but I need lots of illustrations to keep me interested in a talk. I'll admit that at church time I often sneak out, and go to hear Reverend X. He puts into his sermons a great many illustrative incidents from real life."

When this fault had been commented upon, I found that my young people's group had about aired its collective mind. Additional criticisms proved to be the same four, merely expressed in

different words. We closed the meeting in a friendly spirit of comradeship that seemed more real than usual, and I repaired to the choir room to await the organist's signal for the evening service.

I Strive To Make Amends

How did I feel? Deflated, in large measure. The first thought that came to me was, "What! My sermons?" I had heard sermons of other worthy brethren—sermons which I conceded were wide open to these criticisms, but not my sermons! Fortunately, I had sense enough to know that young people could not be fooled. If they found those shortcomings in my sermons, then they must be there, and it was up to me to improve them.

After this enlightening session I began to test each "effort" in this way:

1. Does this sermon contain references that will not be easily grasped by the average person?

2. Does it quote Bible material, especially Old Testament material, that is not often used in the Sunday school lessons?

3. Is it a sermon that is equally applicable to old and young? Does it give help on current needs?

4. Have I included enough (and not too much) of illustrative material to clinch the points that I would make?

Two gratifying results have grown out of that impulsive question of mine, "What's wrong with my sermons?" One is that the young people are coming out regularly to the morning worship service, and they are listening more closely. They have stopped most of their whispering and most of their "doodling" on the church bulletin. The second is that they feel free to comment upon the sermons, and do. It is not unusual to have one of them say to me at the door, "A helpful sermon this morning, pastor." And not infrequently they quote from my sermons when discussing their B. Y. P. U. topics. I feel that I am beginning to overcome some of the worst defects of my sermons. More than that, I now feel free to ask, "How did I hit it today?" What music in my ears when the reply is enthusiastic!

I am strongly inclined to make a yearly practice of going before my B. Y. P. U. with the question which started all this, but I shall select a time I feel up to par, and when I have not been too well pleased with the morning sermon! (Oh, about that sermon. I have not published it, and I do not intend to!)

Children's Leader

RECORD CARDS—Asset or Liability?

By GRACE W. McGAVRAN

(The fourth of a series of articles on church-school attendance.)

WE were late to our class period. Our superintendent's worship had run over for ten minutes. The children were restless, and we two teachers of the third-year boys' class cast questioning eyes at each other as we marshalled our unruly seven around their little table. What part of the carefully planned twenty-five-minute class period had we better omit?

In our anxiety we did not notice that the secretary, also late on that day, had failed to lay the attendance card envelope on the table. We started in with the discussion we had planned. Hardly was the first question before the boys, when the secretary hurried in and handed us those miserable cards.

Everything stopped while we ran through them. Bob's card was missing. Bob was sent to inquire about it. We couldn't risk having his perfect record spoiled. A card for a visitor was made out. Jack took the cards to the secretary.

At last, with Jack and Bob in their places, we were ready to start again.

"Hey!" said Roger loudly. He could be heard all over the entire department. "The classes in the big church are coming out!"

They were. We had no class period that day. And as for the cards, we would not see them again, until the secretary laid them on our table the following Sunday. They were sent directly from our department secretary to the Sunday school office, where they were arranged so that the minister, if he wished, might cast a questioning eye over them before going calling.

At the next meeting of our primary teachers, which, coming as it did every Monday night, left us warm enough to be able to discuss things with vigor, we two teachers staged a revolt. Of what use are the record cards? Why should we be troubled with them? Why, if they were kept at all, did the main office have to have them?

"I say so, too," declared Miss Minor. "I wanted to send cards to my absentees this week. Where were the addresses? Never in the locked-up church office!"

"I thought each teacher kept a list of the addresses," said the superintendent, mildly.

"My cards," said Miss Smith, "don't even have some of the addresses on them. I haven't the faintest idea where most of my children live."

"We thought the secretary got the addresses when the children came in," some of us remarked.

"I don't have a chance," she defended herself. "Often the youngsters are taken

directly to classes, and I never see the cards from one Sunday to the next. I just count how many are in the *present* side of the envelope and how many in the *absent* side. Then I have to rush them over to the office."

Mrs. Hardin hummed gently. "I keep a little book. I got it at the Sunday school supply house. I keep my own attendance record in that. So, you see, when the cards go to the office, I still have my book, all up to date."

"But," we worried, "that means you have to take time to take the roll twice."

Clearly that was no solution. But what were we to do?

"We might," suggested Mrs. Hardin, "make a note of what there is of value in a record—a record to which we had access. I think we are all agreed that, so far as our department is concerned, our present taking of a record is of no use whatever."

"I'd like to have the addresses of all my children right with me—and I want some other information about them. School grade, and age, and whether the parents are church members or not." Miss Minor spoke up quickly.

"And I want to know who was present on which Sundays," said Mrs. Hardin. "How can I plan my work unless I know what part of the study the children have missed?"

Miss Smith added her suggestion. "I like to call up some children, and ask them to prepare to take part. Sometimes I send Roger a question to think over, or something to look up in the library." She smiled. "I want telephone numbers as well as addresses."

Miss Porter, our superintendent, looked thoughtful. "And, of course, there is only one way to have those things. That is by having record cards which stay in our own hands, and by keeping a record."

"But," said Miss Secretary, "our Sunday school simply won't permit it. It's the rule that all record cards *must* be handed in by 10:15."

"We must co-operate," said Miss Porter thoughtfully. "What can we do?"

Mrs. Day, our charming mother-helper who had volunteered to play the piano, (Please turn to page 32)



Loder

Our World and Theirs

By Frances McKinnon Morton

Today the world is ours,
A heritage in trust,
To save, conserve, and rule
With righteous laws and just.

Tomorrow will be theirs:
These boys and girls we love
Must take the world in hand
To judge, to test, to prove

We have builded well
And ruled this good, green earth
Within the laws of God,
Preserving all their worth.

O brothers of mankind
Wherever you may be,
In this our testing time
May God help you and me

To keep our sacred trust,
To live with fortitude
And save for these our sons
That which we know is good.

CHINA in Story, Picture and Project

By BERNICE H. ROBBINS

THERE is probably no country in the world more fascinating to children and grownups alike than China. There is a wealth of material within easy reach of leaders of Sunday and weekday groups whether they be beginner, primary, or junior children.

It is interesting to note the change in approach on the part of those who used to write for children about China and the Chinese, and those who write now. Emphasis formerly was placed upon the peculiarities of these and other oriental peoples. "China seems a curious country. . . . There are many ways in which the Chinese are different from the people in our country."

A later writer says: "In most ways Chinese children are very like all other children. They are a little brighter than most, and more obedient than many others." It is in an effort to introduce the children of our own country to other groups of boys and girls who, like themselves, enjoy fun and frolic, games and toys, that we have gathered together a bibliography of materials about Chinese children, and sources from which valuable aid may be secured for units of teaching and meaningful experiences in the study of our foreign mission subject for this year.

Background materials are generally written for adults, but some of the books recommended for older boys and girls are equally interesting and informing for leaders of children's groups. One of the best books of this kind is:

Burton Holmes Travel Stories. Volume on China. Superbly illustrated. Among subjects treated: The Geography of China; What They Wear in China; Fun and Festivals; What the Chinese Eat; Family Life; Games, Rhymes, and Stories; Chinese Conveyances. Wheeler Publishing Company, Chicago. \$1.75.

In the magazine field we recommend Milton Bradley's publication:

American Childhood. February, 1938. "Orientals in the Schoolroom" number. Text and pictures of interest both to leaders and children. This magazine contains the following helpful material:

"Religious Education for Oriental-American School Children," an informing article by Elizabeth Harris. Accompanying picture shows the 1936 choir, Vacation Church School at a joint worship service, Church of the Crossroads, Honolulu. Many Orientals appear in the picture, and they present an attractive appearance in their vestments.

"A Unit on China." Florence Piper Tuttle. The children made a Chinese village, furnished a Chinese home, made a Chinese museum, etc. By means of this unit they were impressed with the beauty of China, the great contribution of the Chinese people to art, "their intensive agriculture, their love of industry, their living conditions."

"Chinese Kite-making." Picture taken on Chinese playground of Chinatown, San Francisco. (Chinese boys excel in kite-making.)

"Chinese Mother Goose Rhymes." Twelve of these translated poems reprinted from *Chinese Mother Goose Rhymes*, mentioned elsewhere in this article.

"As Chinese Children Do." Dr. Tehyi Hsieh. On customs and games of Chinese children.

"Story of the Three Monkeys." Black and white drawings. The familiar "See Not, Hear Not, Speak Not" group; A Summer Bird Market in China; A Sampan on a River.

"The Doll from the Beautiful Country" (China), a story by Edith G. Traver.

"San Francisco's Chinese Nursery School." Herbert C. Warren. Accompanying picture rivals in interest any of the famous quintuplets yet published. It is of five little Chinese children who are to hear a story, "but not until they have put on their shoes."

Back numbers of *National Geographic Magazine*. Fruitful source of richly colored pictures. Two on China of special interest to junior boys: September, 1932, pictures of steamers, launches, sampans, and junks along the central Chinese coast; December, 1938, pictures of temples and pagodas. May be obtained for a few cents at second-hand bookstores.

"Chinese Village Cutouts." Milton Bradley Company, Springfield, Mass. 60 cents. Gives picture of life and customs of Chinese people, portraying the activities of their daily life. In the set are Chinese houses, boats, sedan chairs, 'rikishas, animals, water carriers, marketmen, Chinese men, women and children, and other figures associated with these people.

"Chinese Life Panel Posters." Ideal School Supply Company. 50 cents. Colored sheets to be cut out and matched to panels. Descriptive pages included. Very attractive.

Chinese Mother Goose Rhymes. Isaac

Headman. 1900. Revell. \$1.75. For children of preschool age. Over one hundred nursery jingles translated from the Chinese. Delightful to look at, for on every page are rolling, tumbling, playing Chinese children.

Picture Tales from China, with drawings by E. F. Lattimore. Berta Metzger. 1934. Stokes. \$1.25. Chinese folk tales told with freshness and charm. Stories are not found elsewhere and will have interest and appeal for boys and girls who love fairytales and also for those who like to read about other countries. With delightful drawings by Miss Lattimore they create a genuine bit of Chinese atmosphere.

Tales of a Chinese Grandmother. Frances Carpenter. Doubleday. 1937. \$2.50. Thirty Chinese folk stories and legends from various sources retold with full flavor of the Orient. Told to a boy and girl by their grandmother on occasions in their daily life which suggest a story. Useful for storytelling.

Our Little Friends of China. Frances Carpenter. 1937. American Book Company. 80 cents. First-year primary and second-year junior. One of a series of home-life readers for supplemental use in lower grades of elementary schools. Purpose is to give a sympathetic understanding of people of other countries. In this volume a boy and girl of a farm village in central China are followed through their day-to-day activities during the four seasons.

Middle Country; a Chinese lad's adventures in his own land. Mrs. Olivia Price. 1926. World Book Company. \$1.00. "Children of the World" series. A ten-year-old Chinese boy is adopted by wealthy relatives and taken from home on a rice farm to live in the city. His new father takes him on several journeys. The home life of the people, their industries, pastimes, and customs are interestingly pictured.

Much of this material you can borrow. Your local librarian may be willing to purchase books at your suggestion. Through the inter-library loan system, she can borrow books from your state library. The bookmobile serving rural communities can carry some of these books. Public-school teachers, as a rule, are generous about lending magazines, books, and other teaching aids. It will be worth all the effort you make to enrich your teaching on China, a land and a people worth knowing.

Making a Play CHINATOWN

THIS IS HOW WE DID IT:

1. A GROUP OF CHILDREN VISIT CHINA-TOWN.

2. THEY REPORT THEIR VISIT AND THE CHILDREN PLAN TO MAKE A PLAY CHINA-TOWN.

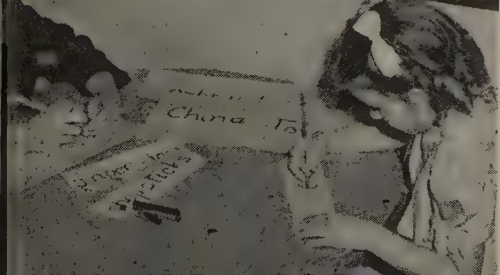
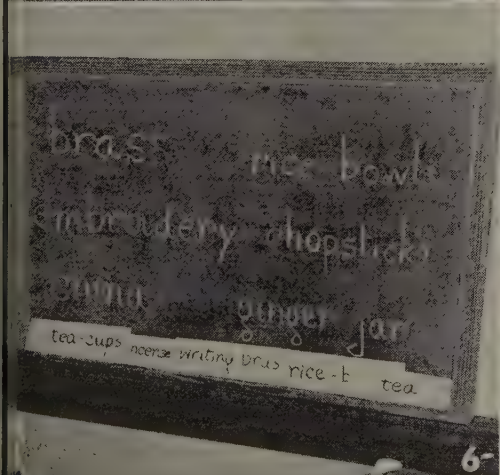
3. SCREENS, BOXES AND TABLES ARE ARRANGED TO FORM A WINDING STREET.

4. CURIOS FROM THE CHINESE CABINET AND PICTURES FROM THE WORLD FRIENDSHIP FILE ARE USED.

5. THE GROUP ASSEMBLES AN EXHIBIT. SOME CURIOS HAVE BEEN BROUGHT FROM HOME.

6. SIGNS AND LABELS ARE MADE FOR THE SHOP.

7. THE CHILDREN PLAY STORE AND SHOW AND EXPLAIN CURIOS TO VISITORS.



Arranged by
NAN HEFLIN

Photographs by
RALPH BERRY

You Are Invited

By "The Harbinger Whistler"

WE began twenty-one months ago. Our Fellowship of Children's Workers is not quite two years old. We have enjoyed a normal and continuous growth in numbers, but more important than that, we have received added strength for our work because of the fellowship with others in study and sharing.

One hundred and twenty-six of us are enrolled in Plan I, which has as its main feature the reading and studying of books and other literature in the field of Christian education. One hundred and forty-one of us are enrolled in the larger fellowship of sharing, which is Plan II.¹ The main feature of Plan II is the exchange of ideas, plans, and projects through *The Harbinger*, a mimeographed news bulletin which is mailed to fellowshippers four times a year. Each fellowshipper pays fifty cents a year for this exchange service which covers the cost of paper, postage, and other incidentals.

Among the members of The Fellowship of Children's Workers are pastors, parents, professors in theological seminaries, church directors of Christian education, Sunday school teachers, and leaders of nursery, beginner, primary, and junior children, and leaders of Children's World Crusade groups. These persons live in all areas of the Northern Baptist Convention. Some are in Canada, and some are in the Southland.

From time to time those enrolled in Plan I are asked to report on their reading and the experiments in which they have engaged to test a new idea gleaned from their study. It has been a source of great encouragement to discover so many of our Baptist people who are eager to grow personally and in their work with children.

Each time *The Harbinger* goes out to those enrolled in Plan II it carries a page marked "For Trade—Who'll Try?" On this page are given those ideas, suggestions and instructions for projects that someone has found to be successful in work with children. The issue for December, 1939, carried practical suggestions and instructions for developing a worship center. In personal contacts with other members of the Fellowship, evidence has been discovered of many places in which this idea has been used. Many rooms in which children gather within the church have been made more stimulating and helpful because of these

worship centers. Through the experience of helping to make their own worship center, children have found a new appreciation of reverence and increased understanding of how to worship God.

Those members of the Fellowship who have sent in reports of reading and experiments and who have shared ideas through *The Harbinger* have come to a deeper understanding of 1 John 1:7: "If we walk in the light, as he is in the light, we have fellowship one with another . . ."

You Are Invited To Join Us

We want you to be a part of our family. We feel sure that you have something to contribute to our work with boys and girls. If you are a pastor, we need your counsel and help. If you are a parent we need the deeper understanding of children that can come only from the intimate association with children in the home. If you are a leader of nursery, beginner, primary, or junior children, we need the stimulation of the exchange of ideas which you have tried out and found to be practical. If you are a Children's World Crusade leader, we need to know the ways in which you have been able to make missionary education of children a vital part of the total program in the church. If you are a director of Christian education in a local church, we need the perspective which you can give us from seeing the program as a whole. If you are a professor or teacher in a seminary or training school, we need the venturesome spirit and vision which you can give us "to dream God's dreams" for the children entrusted to our care. Won't you share with us your experiences and viewpoints?

When you join us, if you elect to become a member in Plan I, there will come to you immediately a list of selected reading materials together with

suggestions for procedure. You are also entitled to free membership in the Loan Library located at 1701-1703 Chestnut Street, Philadelphia, Pa., in which may be found practically all of the books recommended. At the end of three months from the date of your enrollment, you are asked to send us a report of your reading. Also you are asked to report on some new idea which you got from your reading and which you tried out. If problems have arisen on which you wish help, every effort is made to send help from some member of the Fellowship.

If you enroll in Plan II, we send you all of the materials included in Plan I plus *The Harbinger*, the mimeographed bulletin which comes to you in March, June, September, and December of each year. *The Harbinger* carries news items, information about new materials, the exchange of ideas and projects and a list of the other members. With each issue is enclosed a blank sheet entitled "I'll Trade." Each member is expected to fill this out and return it as promptly as possible in order that the suggestions may go into the next issue of *The Harbinger*. From time to time other valuable materials are enclosed with *The Harbinger*, so that you are sure to get your money's worth.

As soon as you are enrolled in the Fellowship your name is sent to your state or city director of Christian education, and to the state or city director of children's work. If you are a C. W. C. leader your name is also sent to Mrs. Kenneth W. Bergen, Executive Secretary of the Children's World Crusade. You may then expect to hear further from one or the other of these persons.

At the sessions of the Northern Baptist Convention meeting in Wichita, Kan., May 20-25, 1941, there will be a time for all members of the Fellowship to get together for a talk-fest and get-acquainted period. Full information may be secured at the Children's Division booth in the Exhibit Room.

Below you will find a coupon which we hope you will fill out and return at your earliest convenience. **YOU ARE INVITED TO DO IT NOW!**

— — — — — Fill in and mail this coupon to — — — — —

THE FELLOWSHIP OF CHILDREN'S WORKERS,
1701-1703 Chestnut Street, Philadelphia, Pa.

I wish to enroll in THE FELLOWSHIP OF CHILDREN'S WORKERS and have checked below the type of membership I desire:

☐ PLAN I—Fellowship of Study (No charge) ☐ PLAN II—Fellowship of Sharing (Enclosed find 50 cents for "Exchange" Service)

NAME _____

ADDRESS _____

Position in church _____ Name of church _____

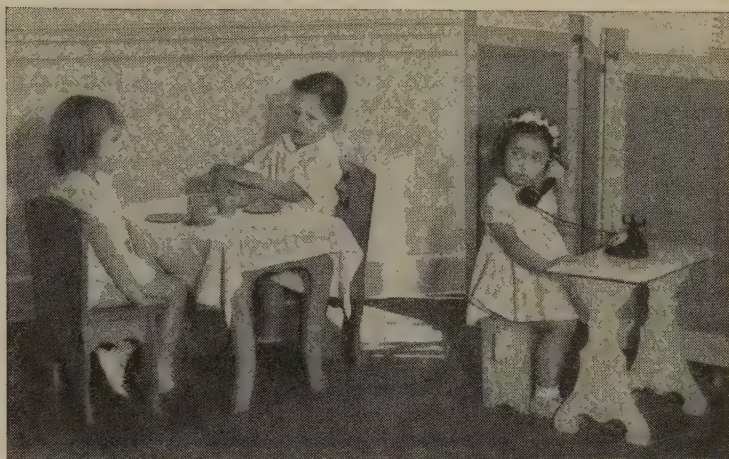
¹ Upon enrolling a package of materials from the Children's Division is sent.

The Room and the Equipment

FOR THE NURSERY CLASS

By ELIZABETH S. WHITEHOUSE

The fourth in a series of articles on the work of the Nursery Department



Ralph Berry

The Nursery Classroom

Planning for the care of little children in the nursery class of the church school calls for some very clear thinking. First of all, the room must be a safe place—safe from drafts, from poor lighting and impure air, safe from overcrowding and overstimulation, safe from distractions and interruptions. Second, it must be homelike, comfortable, and clean, giving a sense of well-being and security to the little people who come there. Children react to their surroundings. Shabby, poorly lighted, and crowded rooms make for unhappy, restless, and even quarrelsome children, while bright, attractive, and homelike rooms are the places in which to look for happy, busy children who are comfortable in both mind and body.

Thinking about the Room

Too often we forget that a major requirement for the nursery class is space in which to live and move about. Little Three Years needs room to experiment in this business of living with others; he needs opportunities to explore, invent, build. It takes space if blocks are to be shared and a bigger church built. Once we thought that religious education meant for pupils that they sat still and listened to what the teacher said, but that was long before the day of the nursery class. The younger the child in our church school, we know now, the more space he needs in which to grow. Actual experimentation has proved that the minimum space requirement in a nursery group is 15 by 20 feet for twelve to fifteen children, and that more than this amount of space is highly desirable. The location of a nursery classroom is also important. If possible the room should be on the first floor and entirely separate from that of any other department. If it has its own outside door, so much the better, particularly if the church grounds provide any opportunities for taking the children out-of-doors

to see trees and flowers, birds and sunshine, as they are learning about God who created all that makes our world a beautiful and happy place in which to be. Certainly the nursery class never should be permitted to occupy a dark, musty basement-room, or a gym or other unsuitable place. Mrs. McCallum says, "If the little child is to learn about God through associations with the church, his part of the church must seem a pleasant place to him."

The room must be well lighted with plenty of window space. The windows should be of transparent glass, and if not close enough to the floor for the children to see through readily, window seats or low, hinged boxes should be placed under them so that the children can see out-of-doors. Incidentally, these boxes, if not too deep, make excellent places for the keeping of toys and play equipment. Adjustable shades or curtains are important if the light is glaring. Drapes in a nursery classroom have but one purpose—to make the room attractive and homelike. They never should be permitted to shut out the light. They should harmonize with the rest of the room in color, and be of thin, washable material. The walls of the room should be painted in some soft cream, tan, or buff color with washable paint, for cleanliness and attractiveness are desired characteristics of the nursery classroom.

If the room is light, warm, easily ventilated, and free of drafts, it is surprising what can be done with just plain scrubbing and painting, and a little attention given to homemade equipment. Expensive rugs are not necessary, though a hardwood floor, or a covering of linoleum helps tremendously to keep a floor warm, when there are no steam pipes lying underneath. However, one resourceful teacher brought a couple of old quilts from home with which she covered her floor, covering the quilts in turn with large, clean sheets, that went home each week for a tubbing. Another

teacher simply asked the parents to provide for each child a rug big enough to lie down upon. The rugs were kept in a separate closet during the week, and were cleaned at frequent intervals by the parents. Other suggestions for homemade or substitute equipment are given elsewhere in this article.

What Room Equipment Is Needed

Little children like to sit on the floor, and it is not necessary that everyone should have a chair. However, some chairs are needed, and these should be 8 and 10 inches high. Two or three small tables are better than a single large one, and should be 16 to 18 inches high with a 20 by 30-inch top. Folding tables of solid construction are good. They can be put out of the way when extra floor space is needed. Several low benches are also a welcome addition, serving not only as seats, but also as tables for the toy dishes, or other play materials in use. Two or three portable screens, about three feet square, easily made by older boys or interested daddies, are excellent for making the doll corner where small housekeepers can feel at home, or, on occasion, for protecting against overstimulation.

There should be a picture ledge or a framed rectangle of burlap on which pictures may be hung at "child's eye level." With this should go a small supply of well selected pictures of babies, pets, home and home helpers, and other subjects which are a part of child interest. Not too many pictures should be displayed at one time; they can be changed as new interests develop in the group.

The room should be equipped with a clothes closet, lockers, or with movable racks, preferably with an upper and lower shelf to hold hats, gloves, and overshoes. The child may be helped to recognize his own hook or locker by means of a small picture pasted over the hook or locker opening. If there are no suitable toilet facilities with child-

size toilet seat of proper height, a toilet chair behind a screen will serve the purpose. A supply closet for the teacher's equipment and supplies, and storage space for the children's toys or working materials are essential. It is important to have low cupboards with shelves on which to stand toys not in use, picture-books, crayons, construction paper and plasticine, and rubber aprons, lightweight but durable flower vases in assorted sizes and colors. Everything in the room should justify its presence by its inducement to self-help, and should encourage orderliness. A piano or victrola is important, though not indispensable if the teacher has a good singing voice that is soft in tone and true in pitch. Music and rhythm are so closely allied to child nature as to be almost a part of it. An aquarium not only wins child interest because of the fish it contains, but the water plants and other life present (snails, lizards, or small turtles, if it is that sort of aquarium) offer rich opportunities for observation, questioning and new experiences in care and protection. Growing plants are useful for much the same reason. There also should be suitable provision for the care of pets, such as canaries, turtles, bunnies, kittens, and others that are brought to visit the nursery children.

Necessary Play Materials and Working Supplies

First of all, toys such as dolls, doll-bed, carriage, bureau, table, chairs, and dishes, are essential. Wagons, boxes of all sorts and sizes that can be pushed and pulled about are good, though their edges must be made smooth and splinterless. Nests of blocks are very useful. Blocks of light, unpainted wood, and in various sizes from half-bricks to whole, double, and triple brick lengths are splendid. A few cylindrical blocks are excellent for towers and other parts of construction.

Sheets of Manila paper 13 by 26 inches, together with a supply of jumbo crayons or easel paints (water colors) are good. A small easel is always welcomed by the children who soon learn to find their own aprons, the muffin tins in which the lily paper cups of mixed color stand without danger of accident. The paint brushes can be handled, cleaned, and safely put away by the children themselves. A few pairs of small, blunt scissors are needed as well as construction paper in assorted colors. Picture-books and a large rubber ball or two also have a place. It is not the place of this article to tell how these materials will be used; methods and procedures are dealt with elsewhere, but these are the working materials of a nursery class.

How To Judge Play Equipment and Materials

With a few interested parents helping to supply essential toys, saving pictures, boxes, and other play materials and room equipment there is little need for a great outlay of money. The following rules for guidance in selection ought to prove helpful:

1. Any toy or piece of equipment should be safe to play with. There should be no sharp corners, splintery edges, paint to suck off, or pins to remove. Furthermore, it should not be small enough to be put into the child's mouth.

2. Toys or equipment should be durable, well able to stand the child's weight. A dollbed should be strong enough for a child to lie on; a chair should be able to hold his weight; steps to climb, even if made of several sizes of boxes, should stand his jumping weight without breaking or turning over.

3. Toys should be washable; in fact everything used by the children should be able to stand tubbings—drapes, rugs, everything.

4. Creative materials should conform to standards of good taste; that is, pictures should be good in color, simple in line, not crowded with detail and should have values beyond the moment. Books should meet similar tests as to both form and content. Toys should be in proportion and be as lifelike as possible; a dog should not be larger than a cow, and the nursery farmyard should not be furnished with pink horses painted with green dots.

5. Play materials should give the child genuine satisfaction in using them. That means the materials should suggest many possible uses. A horse should never be on wheels, for all that can be done with a horse on wheels is to drag it about. There is no place in the nursery for mechanical toys which are good only to watch, or to take apart (the only constructive use a child can make of a mechanical toy is to break it, for only in doing so can he really discover anything about it).

6. Play materials should be capable of being used without adult help; they should suggest interesting things to do with them in their very appearance and make-up, without forcing the child to await adult suggestions.

7. At last, and by no means least, requirement is that there never should be enough of anything to go around! One of the most important parts of nursery class experience is discovering what to do when everyone doesn't have exactly what everyone else has. Here in the very materials we supply go all the rich possibilities for social living and true Christian experience.

RULES ABOUT RUNABOUTS

By MIRIAM EYDE BIXLER

THE head of the nursery class of a large Sunday school came to me almost in tears. "My nursery class is just a bedlam!" she confessed. "The children are overexcited and hard to handle. I find myself being impatient with them and my helpers. I'm not covering my program. I'm getting too old to work with the little ones."

The teacher had gained a splendid reputation for the work she had done previously with the nursery class. She was the young mother of two small daughters and to all appearances had done an excellent piece of work with them. I had visited the home and the atmosphere was harmonious.

We talked over the situation from every angle. In discussing one of her helpers, the teacher said, "She is a dear and really loves the children, but she talks so much." Further discussion disclosed that another helper was "bossy" and the children seemed to resent it.

I suggested that the teacher make several copies of the following "Assistant's Instructions" and pass them out to her helpers. These originally had been distributed by Mrs. Marion MacDowell, Child Specialist of the Extension Service of New Jersey College of Agriculture, Rutgers University. The suggestions proved invaluable to my play school and Sunday school work.

An almost unbelievable improvement was noticed in the voice, manner, and attitudes of the assistants. The children were happier and more natural. Harmony reigned once more in the nursery class. Would you like to apply these hints in your work?

ASSISTANT'S INSTRUCTIONS

Attitude: Detached, casual, kind—let child choose own occupation, try own method.

Voice: Low, quiet, steady.

Discussion: Never about the children in their presence.

Laughter: Never at the children.

Directions: Few, clear. Get child's attention first. No long explanations.

Help: Give child a chance to try first. Help enough to avoid discouragement.

Guidance: Suggest, or request rather than command. Explain situations; *i.e.*, "Billy does not like that." Suggest a substitute for an undesirable activity. Act rather than argue; *i.e.*, lead quietly off. Foresee and forestall difficult situations, thus avoiding "Don't." Never tell a child he is "naughty." Never influence through fear.



Loder

USING Teaching Opportunities

By HAZEL A. LEWIS

IN every session with little children the teacher must decide frequently which situations that arise shall be used and which shall be ignored. One teacher of beginners said, "But no situations arise in my department. The children are so good." One of three things must have been true. Either the children were too suppressed to be natural, or they were not interested, or the teacher's attention was centered in what he did rather than in what the children said and did. The fact that she associated goodness with inactivity leads one to feel that the last of the three causes had led to the other two.

What Children Say

Let us imagine that it is January in a Beginner Department where the first-year lessons are being used. The unit, "Jesus and His Friends," was launched with the first session based upon "When Jesus Was a Boy." The picture, "In the Workshop in Nazareth,"¹ by Briggs, was placed low where the children could see it as they arrived. The teacher may have planned to develop the idea of the little boy Jesus helping, either by using the story given in the quarterly or by the combination of conversation and narrative suggested there. Before she can secure the children's attention to this some child has noticed the handful of nails which the child Jesus in the picture is holding. That reminds him

of the toy tool chest he received for Christmas or the real one his big brother or father received, which it is his highest ambition to use. The conversation goes on to other Christmas toys, or other children's experiences with tools, their own or their families' or friends'. Shall the teacher let the conversation spread out in these directions, or shall she interrupt it, or shall she guide it in a direction that will lead to the kind of learning she had planned for that morning and the desired outcome for that session? It is well to remember also that adult guidance which is too insistent is the same as an interruption so far as the children's interest is concerned. In this case it should not be difficult to lead the children through questions and conversation to ideas of Jesus as a little boy helping in the carpenter shop, in the home, and playing with the children of Nazareth.

Perhaps some child reveals a misunderstanding as did one beginner who asked, "Is that little boy Jesus the big brother of the baby Jesus we had Christmas?" Time and age are often problems to little children. Another little girl asked her mother, "When I'm a big lady like you, will you be a little girl like me?" No wonder they become confused about more remote relationships. This teacher used the child's questions about Jesus as a basis for a conversation different from the one she had planned, and she pictured for the

children the growth of the baby, his first steps, his beginning to help in the home, his play in the carpenter shop, then his beginning to help Joseph, his contacts with the village children. This became the background for the stories of Jesus, the man, that were to follow in the weeks to come.

Sometimes what the children say is totally unrelated to ideas the teacher wishes to introduce, and their interest in their own experience is so intense that the narrative of the boy Jesus helping would be a forced interruption and would suffer thereby. Shall she be so eager "to teach the lesson" that she destroys the children's opportunity for real learning through firsthand and recalled experiences?

What Children Do

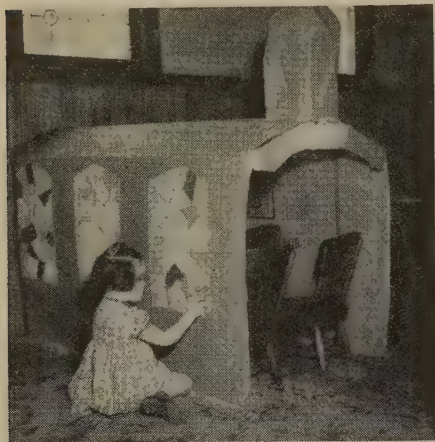
One group of children was so full of interest in the Christmas toys they had received and the visits they had made that they wanted to relive these and other Christmas experiences rather than go on to new ideas. So they talked about these Christmas experiences, some of them showing by pantomime what they had done (one child did this spontaneously and others followed his example). They insisted on bringing out Christmas pictures, equipment that had been used during the holiday season and reliving in a variety of ways the joys they had so recently experienced. The room which the teacher and helpers had arranged carefully for the purpose of launching the new unit was not only ignored but was in complete disarray. The children had not been disorderly, they had simply been interested and things had been made to serve their purposes rather than the teacher's. After the work period when all of this had taken place, the conversation, fellowship and worship had very wisely been allowed to follow these interests. Then the teacher said, "I wonder if you can help to put our room in order." Soon the children were busy putting things away and when they had finished, she said, "We all helped, didn't we?" The children surveyed what they had done. Then each child was given his copy of *Stories for Beginners*, on which was the picture, "In the Carpenter Shop in Nazareth." When all the children were looking at it, she said, "Jesus was once a little baby; then he grew to be a boy, big enough to help. He helped his mother in the home. He helped Joseph in the carpenter shop. Here is a story about Jesus helping. Next Sunday we will talk about it." Was the teacher behind schedule in her teaching, or were the children ahead in learning through the experience of fellowship and helping? One child said at home, as he

(Please turn to page 32)

¹ Beginner Picture Set. Part II.

Our Beginners Build a Church

By LOUISE S. LINDER



OUR beginners were to learn about the church in the next unit of their lesson material. As we planned in advance for this study, we tried to think what activity would be helpful to the children. We remembered that for small children the working materials should be as large as possible, and we determined that they should do something besides draw or color pictures of churches. Could they possibly make a church large enough for them to go into? Knowing how children love to play house, it seemed a good plan if it could be carried out.

First, we thought of blocks, but we had none of the big construction blocks and they were far out of reach of our budget. Cardboard perhaps; but where could we get any big enough? Ah; why not the corrugated cardboard containers that mattresses come in? Already these had furnished material for scenery for plays, for big posters, and once when we needed a place to pin up pictures in our department a piece of this cardboard served for several months as a bulletin board until a more permanent one could be secured. So why not use one to build a church?

A local furniture dealer gladly supplied the mattress box and even delivered it for us. On Saturday afternoon some

of the teachers met to do the preliminary work of setting it up.

First, the ends of the box were removed and the box was split along the center of one of the narrow sides (A). A big, sharp knife was needed for this. Then the box was laid on the floor inside up. A line was measured on each side (C and D) about sixteen inches from the center section (B), and the cardboard was scored along these lines to make it easier to bend. Windows, three on each side, were marked off in outline. It was then ready to set up.

A1 and A2 were tacked to the floor as C and D were held upright. Sections (E) of the discarded ends were cut to fit between C, D, and B, and fastened with strong gummed tape to hold them in place. It was now ready for the children.

On Sunday the children were at once curious and eager to color the windows. Aprons and colored chalk had been provided (also wet towels for smudgy hands after the work was over). The windows were marked off into irregular shapes with black chalk and the children colored these sections. A number could work at one time. The story that morning was about the workmen who help to build a church, and we visited our own lovely auditorium to see the windows there and the fine woodwork.

As a surprise for the next week a string of Christmas tree lights was strung inside the model church and lighted. The children placed the chairs, about six, and the box which served as a pulpit. They chose a picture to hang in the front of the church, and put a Bible and offering plate on the pulpit. Some of the children sat down and then sang a song while those outside listened.

The next Sunday the early arrivals played happily in the church and several

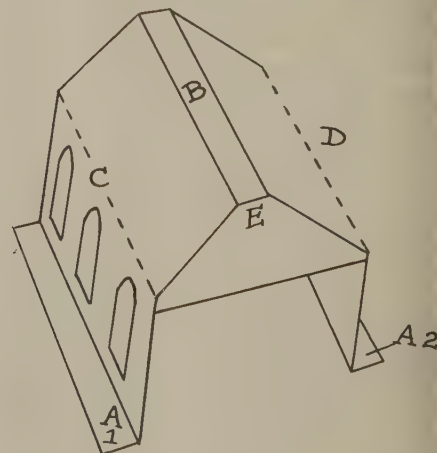
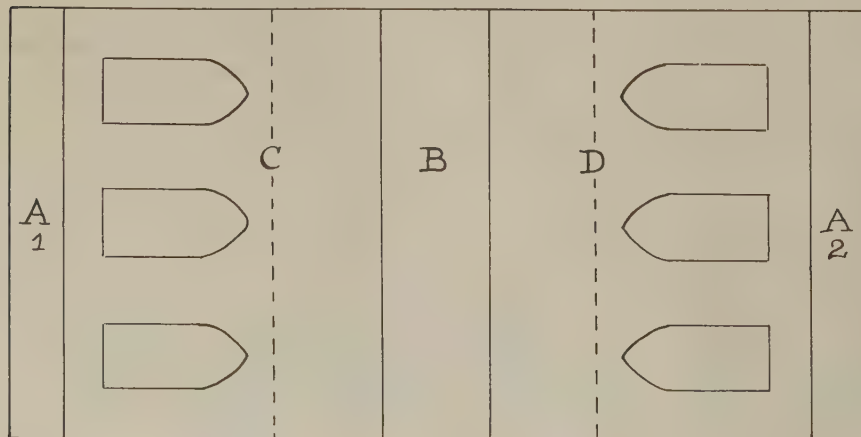
were eager to be the janitor who would dust the chairs and sweep the church. Later we visited our janitor, as had been previously arranged, and watched him ring the bell for the church service. The following Sunday found a steeple improvised out of a folded paper bag, and every child had to have a turn at pretending to ring the bell! Of course a bell-ringing song became a favorite. On that Sunday one child brought flowers for their church, without having had it suggested by any of the teachers.

The church stayed in our room for four weeks and we felt that it was a worth-while project. We felt that the children had gained an appreciation of the number of people needed to build a church and to keep it beautiful and ready for the worship of God. For a number of Sundays "church songs" remained among the favorites.

MOUNTING PICTURES

By Lena Weisenfelder

MOUNTING pictures sometimes is a problem. If too much paste is used the pictures are apt to curl. One worker found a new material (liquid thread) in the ten-cent store. Among other uses liquid thread can be substituted for library paste. One worker decided to try it on pictures. The liquid thread was spread over the whole picture which was then mounted on a heavy cardboard. It proved quite satisfactory, leaving no wrinkles or bubbles but a smooth, even surface. To further protect the picture a coat of clear shellac may be applied. Care must be taken that the ink used in the picture is the type that will not absorb the shellac.





Mrs. Ray Garner—The Harmon Foundation

As the Primary Children Worship

By BERTHA C. ANDERSON

WORSHIP, to young children, is a reverent thankfulness to God for their small world. But too often they think of God as a Sunday—church God. In an endeavor to draw them closer to him, we shall weave the January worship around things dear and familiar to them in their lives. Our general theme shall be, "Praising God in Winter."

It will be best not to use too many new songs. If the ones suggested are not known to the boys and girls, substitute others of similar theme with which they are acquainted.

1. Praising God for Our Church

(This program has in mind the objectives of our Church School Advance Program.)

INSTRUMENTAL MUSIC. "Going to Church."²

CONVERSATION. Did you hear the church bells ringing in the music Miss — played? Listen now while he plays it again. What do ringing church bells say? There are many,

many people who do not know that the bells say, "Come to church." (Encourage the children to think of friends who do not go to church.) Isn't there something we can do to help the church bells to bring people here, so that we can have a happy time together? Bringing others to share our church is one of the nicest ways of saying "Thank you" to God for it.

SONG. "Come to Church."¹

PRAYER. Let the children name the things about their church for which they are thankful and include all in a simple short prayer.

OFFERING. "God loveth a cheerful giver."

STORY. "You Might Find Them Anywhere."

Doris, from next door, was helping Don to make a snowman.

"Have you found a new church school member yet?" she asked, pushing hard on the big snowball.

"Everyone I ask goes somewhere else," Don grumbled. "Have you?"

Doris shook her head. "And Miss

Wayne said that there are millions who never go to church at all."

When they stopped to get their breath, a girl stood watching their fun wistfully. "Hello!" they greeted each other.

"Come and help us to make our snowman," Doris smiled.

The girl told Doris and Don that her name was Jean and that she had just moved into a house down the street. They were soon good friends as they romped in the snow.

They stood off to admire the snowman when he was finished. He was plump, with funny broom-straw whiskers from a thrown-away broom. They put a tray of crumbs for the birds on his clumsy, round arms.

While the three were warming their tingling fingers and toes in Don's house, Doris suddenly remembered something.

She asked eagerly, "Jean, do you go to church anywhere?"

"I did before we moved. But Mother thought I'd better wait until I got acquainted——"

"You're acquainted right now!" Don exclaimed. "And you're asked to go with us tomorrow morning."

"Oh, may I? I must go right home and tell Mother. She'll wonder where I've been anyway."

That afternoon Don and Doris went to a hill in a field a half-mile in the country to coast. As they trudged up

the hill, a boy and girl were coming down on a homemade sled. The heavy runners stuck in the snow halfway down the hill. In disappointment, they panted back up the hill.

"Try my Storm King. It's a whizzer," Don offered, after he and Doris had made a fast trip to the bottom.

Their eyes shone gratefully as they climbed on. As they gained speed, the girl clutched her brother's shoulders. The sled began to waver on the course.

"Oh, oh!" Doris shrieked as it turned over in a snowbank, and Don stared, too startled to say anything.

They ran down the hill. "Are you hurt?" they chorused, pulling the two from the snow and brushing them off.

"No-o-o," they sputtered, spitting the snow from their mouths and blinking it from their eyes.

"It was fun," the girl grinned bravely. "We never rode on a fast sled before."

As they climbed the hill together Don said, "I s'pose you belong to a Sunday school, don't you? Where do you go?"

"Well, no, we don't," answered the

boy. "You see, nobody ever asked us, and we never quite had the nerve to go by ourselves."

"You're invited this very minute to come tomorrow morning," Doris laughed. "We'll stop for you. And who'd ever think we'd pull new members from a snowbank!"

Don chuckled. "Which goes to prove that you can't tell where you may find them!"

APPRECIATING SCRIPTURE. Read Psalm 100.

SONG. "Praise Him, Praise Him."¹

2. Praising God for Winter Beauty

INSTRUMENTAL MUSIC. "Oh, Rest in the Lord."¹

PREPARATION FOR WORSHIP. Have a few lovely winter pictures around the room. The children may move about and look at them while the pianist plays. If the outdoors is covered with snow or hoarfrost, take the children out to observe it reverently.

Read Psalm 147: 16 to tell them who sends all this beauty.

Ask the children to tell of the loveliest things they have seen this winter and so deepen their appreciation of God's all-the-year-around gift of beauty.

Someone has written a prayer poem about the snow. Listen:

I THANK THEE

The tiny snowflakes came last night,
They covered all the ground.
The breath of winter blew them down
And scattered them around.

They frosted every tiny bough,
They lined the trees with white;
Each blade of winter grass they trimmed,
And bowed them with their might.

And when I saw this fairyland,
Of bush, of blade, of tree,
I said, "I thank you, God, because
You made this world for me."

—E. M. WARD, in *Children's Leader*

PRAYER. Would you like to thank the heavenly Father for pretty winter things too? (If children do so sincerely and naturally, give them the opportunity to say their own thanks aloud.)

SONG. "Winter Song."¹

LITANY. Have you ever made a praise poem in the department? Try it. As the children name each thing they would like to praise the Father for, write it on the blackboard following each with, "We praise the heavenly Father"; as,

For our church we love so much,
We praise the heavenly Father,
For the snow so glistening white,
We praise the heavenly Father.

SONG. "For the Beauty of the Earth."¹
OFFERING.

SONG. "Praise Him, Praise Him."

3. Praising God for Homes

INSTRUMENTAL MUSIC. "Thinking of God."¹

SONG. "Father We Thank Thee."¹

Look at pictures of homes: a bird's nest, a fish in water, a squirrel in a tree, a beaver dam, a jungle animal in his lair, man's home. Discuss with the children the wonderful way God has planned the world so all living creatures make the proper homes. And then how each one does his part.

STORY. "Together They Built the Home."

Once there was a beautiful place with trees and a singing brook and green grass.

"This is a beautiful place to build a home," said the father and mother.

So the mason came and dug the cellar deep and wide. He laid up strong walls. But the home was only begun.

"Will you help to build our home?" asked the father of the carpenter.

So the carpenter set up the great beams of the house. He laid the floors, hung the doors, set in the windows, and shingled the roof. Yet the home was not finished.

Then the father said to the gardener, "Will you help to build our home?"

Gladly the gardener laid out walks

and planted shrubs and flowers. He made a vegetable bed. But the home was not yet done.

The father worked early and late to earn money to buy furniture for every room. He bought pictures and dishes and books and rugs. Even then the home wasn't complete.

The mother stitched dainty curtains for the windows and cloths for the table. She filled vases with flowers. She baked delicious loaves of bread and pies and cakes. Her work was well done but the home was not quite a home yet.

"Will you help to make the home?" the mother and father smiled at the boy.

"Oh, yes, Mother, I'll do it gladly," the boy smiled back at them.

He tended the flowers and weeded the walks. He helped to carry the vegetables to the cellar for the winter. He brought in wood for the fireplace. He was careful not to leave his toys about the rooms of the house, because he was glad to do his part.

And so the home was finished at last.

—Adapted from, "How a Home Was Built," in *The Way of the Gate*, King's Highway Series. Used by permission.

PRAYER. Thanks for homes.

OFFERING.

SONG. "A Child's Day."¹

4. Praising God for Winter Fun

INSTRUMENTAL MUSIC. "The Wind Whispers."²

SONG. "Winter Song."

CONVERSATION. Does it ever seem that God's great out-of-doors has fun in winter? Hear the wind and snowflakes play? Listen to the music again, to hear the wind whispering. When the wind and snow romp, boys and girls can have fun, too. (Talk of winter sports.)

POEM. "Playmates."

The things you share are nicest,
Yes, even in your play,
Children in our neighborhood
Are happy every day.

For we've learned to give and take,
Dividing up our toys,
Laughing at our tumbles hard,
Sorry for our noise.

—MYRTLE BARKER CARPENTER

Using this poem as a basis of thought, talk with the children about the way Jesus would play with them on the ice and in the snow if he were a boy here today.

SCRIPTURE. Proverbs 17: 17, a verse Jesus must have learned as a boy.

PRAYER POEM. "A Prayer for Help."¹
OFFERING.

SONG. "Home and School and Play."¹

¹ Worship and Conduct Songs for Beginners and Primaries.

² When the Little Child Wants to Sing.



Loder

BEAUTY

By Grace Thomas Bloxham

The marvel of music, the magic of song,
The wonder in lovely child-eyes,
'Tis in finding and sharing these joys
of the heart
That the souls of all mankind will
arise.

Thou Giver of beauty, of song, and all
good,
Tune our hearts to thine own heart,
we pray,
And help us, thy children, in all that
we do
To show forth thy glory each day.



Mrs. Ray Garner—The Harmon Foundation

Guiding the Worship of Juniors

January—"Growing as Jesus Grew"

By KATHARINE M. EDWARDS

Purpose of the Month's Worship

At Christmastime, the juniors were particularly conscious of Jesus and all that he means to the world. It should be our primary purpose this month to help the boys and girls to think of Jesus in relation to their own lives, and to create in them the desire to grow as Jesus grew, in wisdom and stature, and in favor with God and men.

As an aid to worship, a stimulating and attractive environment should be provided by means of pictures of Jesus as a boy, such as "Christ and the Doctors," by Hoffman; a scroll similar to the one from which Jesus would have read, a phylactery; and a placard on which should be written the verse which is to be the center of the month's worship, Luke 2: 52.

The hymns suggested for these services may be found in *Hymns for Junior Worship*.

1. "Growing in Wisdom"

MUSICAL PRELUDE. "Londonderry Air."
CALL TO WORSHIP. (By the leader.)

A new year is before us.
It is ours to mold;
No one else can shape it,
Be he young or old;

And so, our Father, guide us
As we work and plan
To make this year successful
In every way we can.

HYMN. "I Would Be True."
INFORMAL PERIOD.

Discuss plans for the new year. What do we want it to mean in the life of each of us? What did each new year mean to Jesus? (A chance for growth.) Read Luke 2: 52. We know that Jesus increased in wisdom for one day after he was grown and had gone away from home, he came back into his own country and taught the people in their synagogue, and many were amazed at his knowledge. (Read Matt. 13: 54.) How did Jesus gain his wisdom? (He learned from nature, from the Old Testament stories, from observing people and listening to them, from talking with God.)

PRAYER.

HYMN. "Growing Like Jesus."

OFFERTORY.

OFFERTORY HYMN. "All Things Come of Thee, O Lord."

BENEDICTION.

2. "Growing in Stature"

MUSICAL PRELUDE. "Consolation,"
Mendelssohn.

CALL TO WORSHIP.

Leader:

Make a joyful noise unto God,
all the earth:
Sing forth the glory of his name:
Make his praise glorious.

Group:

All the earth shall worship thee,
And shall sing unto thee;
They shall sing to thy name.

—PSALM 66: 1-2, 4

HYMN. "Growing Like Jesus."

SCRIPTURE. Luke 2: 40-52.

DISCUSSION. Perhaps on each of Jesus' birthdays, his mother made a mark upon the wall to show how tall he had grown. But Jesus wanted to grow in strength, as well as in years and height. He knew he had hard work ahead and he wanted to be able to do it. He might have to go without food for days, sleep on the hard ground, and teach when he was tired and badly in need of rest, and so he tried to build a strong body and to practice self-control.

Is it important for us to try to build strong bodies? Is that a part of Christian living? What can we do that will help us to grow as Jesus grew?

HYMN. "O Master of the Loving Heart."

PRAYER.

OFFERTORY.

OFFERTORY HYMN. "All Things Come of Thee, O Lord."

BENEDICTION.

3. "Growing in Favor with God"

MUSICAL PRELUDE. "But the Lord Is Mindful." (St. Paul.) Mendelssohn.

CALL TO WORSHIP.

Leader:

Oh give thanks unto the Lord;
call upon his name;
Make known among the peoples
his doings.

Group:

Sing unto him, sing praises
unto him;
Talk ye of all his marvellous
works.

—PSALM 105: 1-2

HYMN. "This Is My Father's World."

PRAYER.

INFORMAL PERIOD. Tell about the way in which the Hebrew people sought to gain God's favor by nailing phylacteries on their doorposts and wearing them during prayer, one on the head and one on the left arm. (Deut. 6: 4-9; 11: 18.)

TALK. (By a junior.) How can we grow in favor with God? (By attending church school; studying his rules for living, as taught by Jesus; trying to live in the best way; by worshiping him; helping others to know him; and the like.)

(Please turn to page 32)

Building a New China

By GRACE W. McGAVRAN

INTRODUCTION

Scope and Purpose

This is a five weeks' unit of study. It should help juniors to understand recent changes in missionary work in China due to the war. It will show ways in which missionaries and churches are meeting China's need, emphasizing the heroism and courage of Christians in China today. It will encourage the juniors to do something to help China.

For Your Own Thinking

Japan is not a Christian country. Much that the Japanese are doing in China is not contrary to the ethics of their religious belief. We must try to maintain a firm conviction that war and its horrors must come to an end, and yet not loosen for one moment our strands of affection for the Japanese people. Those in Japan who are Christians are especially to be regarded with sympathy, caught as they are in a net of extreme militaristic nationalism. Let us remember that the Japanese who bombs a Chinese city is not more to blame than the American who sells to Japan the bombing plane, the bombs, the materials to make them, and the gasoline to fly the plane to China. The Christian attitude is that of love. Love cannot fight and kill.

Helpful Materials on China

The following are good books for the junior department library:

Children of Woodcutter's Lane, by Priscilla Holton.

Mulberry Village, by Mary Brewster Hollister.

River Children, by Mary Brewster Hollister.

The Yellow Friendly Book, by Mary Entwistle (younger juniors).

Ho-Ming, Girl of New China, by Elizabeth Lewis (older juniors).

Ling-Yang, by Ethel Thompson.

Lin Foo and Lin Ching, by Phyllis Ayer Sowers.

There are several collections of stories with good tales about China. You will find stories for telling in *Missionary Stories to Tell*, *More Missionary Stories to Tell*, and *Far Round the World*.

For your own background read *Chinese Are Like That*, by Crow, and current articles on China in *Missions*.

Doing Something for China

Practical help is desperately needed in China. Here is a list of things which

juniors can actually make or collect and send to China:

School or sewing bags. Made of strong material: size 8 or 10 inches wide by 12 inches long, with drawstring.

Tea towels. Made from old flour sacks and hemmed.

Pictures. Colored Bible magazine pictures, mounted or unmounted.

Remnants of cloth. Patchwork squares.

Scrapbooks. Colored pictures.

Postcards.

Dust cloths.

Wash cloths.

Cutout paper toys.

Primary and Beginner Sunday school leaflets and story-papers.

Hot water bag covers. These should be 14 inches long by 9 inches wide. Made of flannelette and having a drawstring.

Hot pan holders. 5 inches square, stitched.

Blotters. (Advertisements will do.)

Session Helps

Planning for the Unit

Meet with the five juniors each of whom is to lead one of the sessions, for a preview of the entire unit. With them you may do the following things:

Go over the first two paragraphs under the material for each Sunday given below. Previewing these together will give a sense of unity.

Discuss China relief work. Decide on materials needed for the first session. Decide who will direct work.

Plan to write the Department of Missionary Education, 152 Madison Avenue, New York City, for pictures and information about work in China.

Plan to secure a movie or stereopticon slides of the church's work in China. Write mission board headquarters, telling them what you want. Give a wide choice of dates. Be sure a projector is available before ordering slides or movie. Postage both ways is usually the only charge.

Later you will meet with each leader in turn to plan his specific session.

Session 1. January 5

CHANGES THAT ARE TAKING PLACE IN CHINA

This first session should help juniors to discover changes made in the work of the Christian churches in China because of the war.

Missionaries have had heavy responsibilities and duties thrust upon them. Some stations have been closed; work has been opened in other places; union work has increased in some places; regular work has been interrupted or stopped; relief work has been begun and carried forward; universities and schools have moved. Remember that while work has changed in character, it is going on more strongly than ever.

Session Outline

QUIET MUSIC.

INTRODUCING THE UNIT. (Junior leader.)

HYMN. "Friends with All the World."

PRAYER. (Junior leader.)

REPORTS. (Three juniors.)

BIBLE MEDITATION. (Adult leader.)

MAKING A DECLARATION OF PURPOSE.

OFFERING SERVICE.

WORK PERIOD.

Bible Meditation

John 3:16 is one of the best-loved verses in the Bible. Let us repeat it together. God loved the world so much that he sent his Son, Jesus, to it. Those who believe in Jesus and follow his way have a wonderful kind of life. Jesus himself was known, in Judea and Galilee, as a rabbi. One sabbath he was in Nazareth. He went into the synagogue and took his place as a rabbi. Let us read about it in our Bibles. (Find the passage and read in unison, Luke 4:16-21.)

As we study China today we find the Chinese people terribly in need of our help. We are planning to make some things which they can use. Let us work at our gift in the spirit of Jesus, and make it worthy of his love.

Working for China Relief

Many mission supplies, like pictures, vanished in the burning of bombed buildings. Clothing is desperately needed for refugees. The boys may make picture sets and toys. They might cut the materials for school bags, etc. The girls will prefer to sew. Plan a "Junior Workshop for China" for a weekday and enlist some of the mothers to lead it.

Session 2. January 12

HOMES FOR THE REFUGEES

This study should help juniors to appreciate the missionaries who have remained faithful to their tasks during the conflict; and give them a glimpse of the refugee situation created by the war.

It will show some of the problems missionaries meet in working with Chinese Christians to care for refugees.

Baptist Leader

The Session in Outline

QUIET MUSIC.

INTRODUCING THE THEME. (Junior leader.)

BIBLE MEDITATION. (Adult leader.)

DECLARATION OF PURPOSE. (Unison.)

HYMN. "Friends with All the World."

DRAMATIZATION. (By the juniors.)

DISCUSSION. (Led by adult leader.)

OFFERING SERVICE.

WORK PERIOD.

Bible Meditation

Jesus came to show us a new way of life. In Mark 10:42 he reminds his disciples of the old way. (Read verse 42.) That old way is still the way of many people. Jesus went on to say that his way was different. (Read verses 43-45.) Jesus' whole life was given over to serving others. Today we find that when wartime brought the missionaries the opportunity to leave China, or to stay safely away from the horrors of war, they chose Jesus' way instead. They did not shirk from the most dangerous service. We, too, can choose. We can choose to take advantage of our distance from distress and pay no attention to it. Or we can take our place among those who serve.

For Discussion

What kinds of help can our missionaries give to China in her distress? The juniors will find answers not only in today's dramatization, which shows the giving of food, shelter, comfort, and medical help, but from last week's reports, which showed schools being carried on in the midst of difficulty, hospital work, first aid work, preaching, teaching, and personal help. The missionaries, often in extreme danger, have protected women and children, given out relief, fought epidemics, worked to secure safety, started homeless ones in new industries, searched for lost children and parents, and served in every imaginable way. Encourage the juniors to find details among the materials secured.

Session 3. January 19

THEY ALL GO TO CHURCH AND SCHOOL

This session should help juniors to see the amazing increase of interest in learning and the eager response to the Christian message in the churches.

It should show the many opportunities which are opening up to the missionaries and should give a glimpse of the need for leadership in China today.

Session Outline

QUIET MUSIC.

INTRODUCING THE THEME. (Junior leader.)

January, 1941

BIBLE MEDITATION. (Adult leader.)
PARAGRAPHS FROM MISSIONARIES' LETTERS. (Juniors.)

HYMN. "Children of One Father."

PRESENTATION OF POSTER. (Junior leader.)

STORY. (Adult leader. See *Juniors* for January 12.)

DISCUSSION. (Adult leader.)

OFFERING SERVICE. (As last week.)

WORK PERIOD.

Bible Meditation

Jesus spent a great deal of time helping people. He helped them when they were troubled. He taught them. He preached to them. He also healed them. We shall read one of the stories, given by Mark, of his healing the sick. (Read Mark 2:3-12.) So often we find that in healing people's bodies, Jesus also was able to give them help in living life aright. He helped them to have not only healthy bodies but serene minds, bent upon doing the will of God. We are having many opportunities these days to help people. Through China relief and other forms of service we can be like Jesus in bringing healing to men's bodies and comfort to their minds and hearts.

For Discussion

Some people thought that our missionaries should come away from China to where they would be safe. What do you think? (Help the juniors to come to the realization that the devotion and sacrifice of the missionaries have opened hearts to Christ's message as nothing else could have.) What characteristics of the Chinese people as shown by our studies make you think them a fine, worth-while race? (Courage, determination, desire for learning, ability to sacrifice, power "to come back," devotion to helping each other, deepening interest in spiritual things.) Can we plan to give these people more real help than we are planning for at this time? What and how?

Session 4. January 26

BUILDING CITIES AND LIVES

To help the children to see how helping the Chinese to rebuild cities and set themselves up in industries once more, does more than rebuild their material civilization; it rebuilds lives, too.

Some glimpses will be given of various kinds of enterprises through which this is done.

Session Outline

QUIET MUSIC.

INTRODUCING THE THEME. (Junior leader.)

STORIES. (Juniors.)

BIBLE MEDITATION. (By adult leader.)

HYMN. "A Call Rings Out for Service."

FACTS. (Given by children.)

DISCUSSION. (Led by adult leader.)

OFFERING SERVICE.

WORK PERIOD.

Bible Meditation

Have all the juniors turn to John 10:11-16 and follow in their Bibles while you read. Comment: This is a comparison made by Jesus. The missionaries have often been called shepherds. How do you think this passage pictures what has been happening in China today? (Let the juniors make the comparison through verses 11-15.) The last verse refers perhaps to the Jewish feeling that they were the chosen people, the flock. Jesus says that there are other sheep that belong to him, equally dear, that are not of that one flock. He says they must become one flock, with himself the one Shepherd. As we come to know and to love our Christian Chinese friends, we find that they and we and Christians of other churches all over the world are really brothers and friends, or as Jesus' comparison puts it, one flock.

For Discussion

Our stories have told us of three ways of building lives at the same time that we are building cities or material things. One was by starting a small business. Another was by settling people on land. Another was through homes for homeless children. What others can we list? (List on blackboard such things as: By giving work in clearing and rebuilding bombed buildings. By starting arts and crafts. By giving training in professions. By starting trade and commerce. By keeping schools going and employing teachers and workers. By emphasizing in all things the need of Christian faith and love for God and others.)

Session 5. February 2

CHINA'S CALL TODAY

To help the children to realize that China is eager today as never before for Christian teaching and to let them become aware of avenues through which the church may work today in that great country.

A dramatized service of dedication will comprise most of the meeting.

Session Outline

QUIET MUSIC.

HYMN. "Friends with All the World."

BIBLE MEDITATION. (By adult leader.)

THE LORD'S PRAYER.

HYMN. "Children of One Father."

INTRODUCTION TO THEME. (Junior leader.)

SERVICE OF DEDICATION.

PRAYER. (Adult leader.)

HYMN. "Now in the Days of Youth."
 WORK PERIOD.
 BENEDICTION. (Adult leader.)

USING TEACHING OPPORTUNITIES

(Concluded from page 25)

Bible Meditation

Christianity has been called the religion of love. Many other religions do not teach their followers the importance of loving each other. Jesus taught that love was the most important of all things in religion. We know how much Jesus loved people. He said to his followers, "This is my commandment, that ye love one another as I have loved you."

Way back in Old Testament times the prophet Isaiah looked forward to a time when everyone would love God. He thought of people of all races and nations coming to bow down in worship in God's house. He thought of God as saying, "My house shall be called a house of prayer for all nations." We want, as we find new friends in China, to think of them as coming to find God through knowing Jesus and believing on Him. We want our churches there and here to be "houses of prayer for all nations and peoples."

Read from the Bible, the children repeating with you as you read, Matthew 28: 19-20.

Bringing Work to a Close

Gifts for China should be completed during the week or by early comers. They should be ready for dedication. The work period may be spent packing them into a carton ready to send out. Send these gifts to Miss Janet S. McKay, 152 Madison Avenue, New York, N. Y. Pack them carefully and address the package plainly, printing your return address in the upper left-hand corner. When you ship the package to Miss McKay, mail a letter to her, telling the contents of the package and its value. Enclose in the letter a check or money order to cover the 15-cent-a-pound postage to China. Some children during the work period may put all China material in the file. The Record Book, if they have made it, and other books and pamphlets should go into the department library; loose papers and pictures into Manila envelopes which are clearly labeled. Maps should be folded and placed in labeled envelopes. Posters may be rolled up for burning, or, if they are worth saving for source material, placed together, wrapped in brown paper and labeled before being stored. Objects from China may be cleaned or dusted and restored to their place in the department museum. The adult leader will need to have paper, string, Manila envelopes, etc., at hand to do all wrapping; also a container for the gifts.

showed his paper to his mother, "When Jesus was a little boy, he helped. I helped at Sunday school this morning."

What Other People Do

The purpose of the session sometimes seems to be defeated by apparent interruptions. The two mothers who are "visiting" at one side of the room, can be brought into the group. "Perhaps Billy and his mother will help to put our supply cupboard in order." "I wonder if Eleanor and her mother and Margaret will look over these pictures and find one of Jesus when he was a little boy." When they come with the children to the group for conversation and the story they help to create atmosphere for a "lesson" on helping. The two rather sedate members of the house committee who came in to inspect the damp wall, found themselves being questioned about how they helped to take care of the church, other people who helped, and so on. Instead of being an interruption they became part of procedure for a little while.

Deciding What To Do

Some situations cannot be used immediately. They can be noted for future use or they may only suggest a problem to be dealt with soon. Some must be ignored because they are not of general interest to the group or have no teaching value. It is reasonably certain that if the teachers and helpers ignore them, politely of course, the children will not be disturbed by them.

GUIDING THE WORSHIP OF JUNIORS

(Concluded from page 29)

HYMN. "There Is Gladness Everywhere."
 OFFERTORY.
 OFFERTORY HYMN.
 BENEDICTION.

4. "Growing in Favor with Other People"

MUSICAL PRELUDE. "Prayer," Beethoven.

CALL TO WORSHIP. Verses 1 and 3 of "For the Beauty of the Earth." (Read by the leader.)

HYMN. "When Morning Gilds the Skies."

SCRIPTURE. Psalm 133:1; Leviticus 19: 9-14. (Let members of the group read the verses. Discuss these Hebrew rules for living, and compare with them

some of our laws today. Then read Jesus' rules for living with others. Luke 6: 27-31.)

TALK. (By a junior.) How can we grow in favor with those around us? (By being kind and friendly; by finding joy in helping others; by doing unto others as we would have them do unto us; and the like.)

PRAYER.

OFFERTORY.

OFFERTORY HYMN.

BENEDICTION.

RECORD CARDS

(Concluded from page 19)

help the secretary, and do some calling, looked as if she wanted to say something.

"Maybe Mrs. Day can solve it for us," said Miss Minor.

"I can't solve it, but maybe I could help. Would there be time for me to transfer your *present* and *absent* from the cards to a little record book for each of you before the cards go to the office?"

"There would," said Miss Secretary. "Then each of you would have the duplicate record for your own use that Mrs. Hardin feels is so necessary. Mrs. Day could do that while I count the offering."

Mrs. Day went on. "I was going to do some calling. Why can't I first, instead, verify all addresses and secure those not on the cards?"

We beamed. Mrs. Day was one of those active church women who seem to belong to every organization there is. She could easily find out the address to which those new Smiths had moved, after giving their address as being on Cox Street. Someone would know that the Cox Street house proved to have a cellar full of water, and that Mrs. Smith's old mother couldn't stand the damp. The new Smiths would be a subject of pleasant conversation in the Ladies' Aid, instead of a lost address in the office.

We agreed joyfully. We knew we must have those records in our own possession if they were to be an asset instead of a liability. Mrs. Hardin's class averaged the highest attendance in the department, and we knew it was because she kept track of her children.

"But what about the time it takes to attend to getting those cards fixed? We haven't solved that yet," we said.

Miss Porter looked a bit embarrassed. "I've a present for all of you," she said. "It's this. I promise to plan my department period more carefully, so that, except under unusual circumstances, you will never again be kept from having the period of time for which you have prepared, in which to guide your children in their class experience."

Young People's Leader



R. Alfred Hassler

The Youth Leader's TOOL KIT

By ERWIN L. SHAVER

EVERY good workman has his tool kit. He acquires it, not because someone says that he must, but through a desire to be a master workman. He learns to prize these tools; each becomes a dear possession, a part of himself, a mark of his craftsmanship. Together these valuable helpers constitute a kit, carefully organized and conveniently housed in some handy container—a work desk, a chest, or a bag.

The Christian leader of youth, who is devoted to his calling, will likewise have his kit of tools. He will select them wisely and give them proper care. His tools will not be instruments of wood or metal. They will consist for the most part of living experiences—his own and others—recorded and preserved conveniently in books, magazines, pamphlets, and notebooks.

Whatever form the housing for these helps may take, the kit may be divided into two general compartments. One of these will contain tools that he uses regularly, which he wishes to have always at hand, which he may take with him to the meetings of his group. If we think of the kit as a tool chest, this compartment will be the upper shelf or remov-

able tray with a handle for carrying it about. The other compartment, his storage reserve, contains roomy space for those tools which he may not use every day; yet he must have them handy when he requires special help. Let us see what one might expect to find in the well-packed kit of a Christian youth leader.

The Upper Compartment

The "minimum essentials," the tools that the worker uses constantly through the week and each Sunday, may be classified in five sections:

Section One will contain a personal book, pamphlet, or magazine for use in sustaining the spiritual life of this counselor of young people. Far too often this section is empty; it should be the first one filled. The Christian leader needs a deep well of spiritual power within, to meet his own problems and upon which he may draw to help his younger friends. We are thinking not merely of a book or a magazine as such, but rather of a plan of personal religious living that utilizes printed helps for guidance and stimulation. Such a plan means devotional reading, prayer, and meditation. Our denominational

quarterly, *The Secret Place*, is published for this purpose.

Section Two is the Bible section. The youth leader should have more than one Bible. He will need copies of both the King James Version and the American Standard Version. Also he should secure one or more of the modern translations: Moffat's or Smith's and Goodspeed's, or Weymouth's New Testament. His choice will depend upon his own preferences. In any case he should avoid the prevalent habit of depending exclusively upon the printed quarterlies for Scripture reading. Let the Bible be his own and his pupils' ready reference book, always at hand and used frequently, both in the lesson period and in his preparation.

Section Three will contain two tools that always should be used in conjunction, the pupil's book and the teacher's book for the course being taught. How often have I heard teachers express dissatisfaction with their printed course, only to discover that they were not using the leader's manual. Some think they can save time in their preparation by ignoring that guide; in other cases, the one who orders the supplies has not purchased a teacher's book. But, what an opportunity the leader misses to plan and to do some *real* teaching! For similar reasons some youth leaders leave the pupil's book out of this section of their kit. It is a mistake to think that one can teach youth without being thoroughly familiar with the pupil's materials for the course. Both leader's and pupil's books were prepared by persons of experience and ability who have gone as far as they could to help you teach the lessons.

Section Four is the place where one ought to find those other tools that our denominational board has provided. Since every good workman takes a "trade journal" it is not unreasonable to expect that our Christian youth workers will subscribe to their trade journal, the BAPTIST LEADER. For the "Young People's Leader" section of this journal the editors select writers who are outstanding workers both in our own and other denominations. Then, in order to help youth leaders see the total program of their respective departments and the wealth of materials available to them, three attractively printed booklets have been issued: *Materials for Church Work with Junior High Boys and Girls*, *Materials for Church Work with Senior High Youth*, and *Materials for Church Work with Young People*. Since these manuals are free, this removes any possible excuse for their not

being found in the kit. Two other helps also belong in this section. The story-papers published for young people and their leaders include 'Teens, for Junior High, and *Young People* for Senior High and older young people. Why do these papers have a place in the upper compartment of our kit? Because they will keep the youth leader alive to the needs and the interests of his young disciples and form the source of many supplementary teaching materials for both current and future use. By no means least in this section of the kit is the *International Journal of Religious Education*, the trade journal of workers with all age-groups in forty denominations — informative, broadening, and filled with practical suggestions, particularly for worship services.

Section Five might be located in the center of our upper compartment so that it may draw upon each of the other four sections. This center section will be the place to keep "The Youth Leader's Notebook." As other workmen have some kind of memorandum book for personalized information, so too, our workman with youth needs one suited to his study and activities. It should be a looseleaf book, using paper 8½ by 5½ inches in size. It may be classified into sections. One of these may contain pages for information about one's group, member by member. Another may have pages for listing or copying poetic and prose quotations to be used for personal inspiration. Also, here may be noted the best books pertaining to one's particular leadership task. Another section may list the lesson or unit topics, with notes on the coming lessons and one's plans for the next lesson or unit. Several classified sections may be devoted to interesting and helpful source materials usable with the coming lessons or when an emergency arises. Every youth leader will have his own way of keeping such a notebook, but he may secure a packet prepared by the writer, entitled "Directions for Making and Using a Church-School Teacher's Notebook." This packet includes section guides, and the leader needs this help in beginning a systematic habit of keeping useful notes.

The Lower Compartment

The lower part of our tool kit takes more space than the upper. While the materials we recommend for its various sections may not be used so frequently, this does not mean that they are of minor importance. This compartment also may be divided into five sections, corresponding in the nature of their contents rather closely with the helps found in the upper compartment.

First Section. The spiritual growth booklet or magazine recommended for

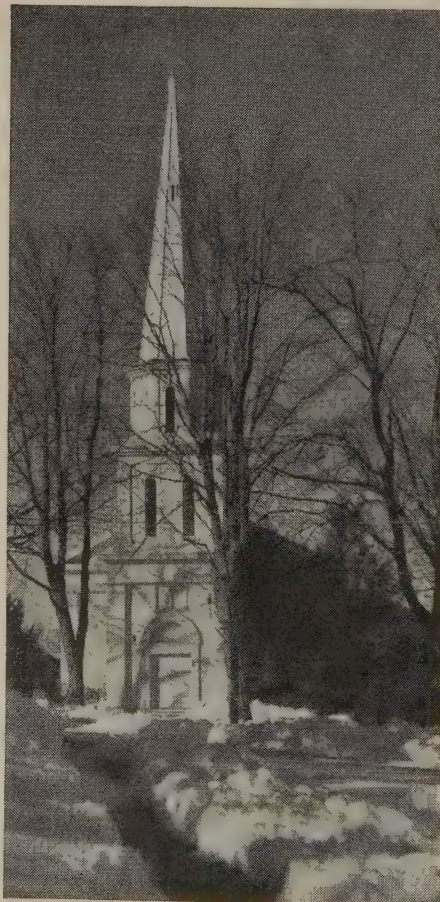
daily use will need to be supplemented by other materials with a similar purpose. The general workers' booklet, *Growth in Christian Service*, issued by the International Council of Religious Education, points to fourteen different roads by which church-school leaders may increase their spirit of consecration. Leaders of young people will also wish to be familiar with, and use, the United Christian Youth Movement booklet, *Youth Action in Personal Religious Living*. Richard Hoiland's *The Ministry of Friendly Guidance* gives much help both to young people and their leaders who seek to win others to the Christian life. A few of many other books that will stimulate spiritual growth are Bradley, *Highways of the Spirit*; Hart, *Living Religion*; Matthews, *Signposts to God*; Page, *Living Creatively*; Peale, *The Art of Living*.

Second Section. The handy personal Bibles that we put in the upper compartment should be supplemented by a reserve library which will aid one in using them most effectively. This in-

O GIVE THANKS UNTO JEHOVAH, CALL
UPON HIS NAME
. . . . SING PRAISES UNTO HIM
SEEK YE JEHOVAH AND HIS STRENGTH;
SEEK HIS FACE EVERMORE.

—Psalm 105: 1, 2, 4

Philip Gendreau, N. Y.



cludes a concordance (Walker's, based on the King James Version, or Strong's, based on the King James, the Revised Version, and other translations); a Bible dictionary (Davis' or Hastings'); and a Bible commentary (Dummelow's or The Abingdon). Then add to these helps as many good books as you can afford on Bible history, on the Bible as literature, and on Bible interpretation.

Third Section. This compartment should include all books, pamphlets, and magazines which we classify under the head of "leadership education" materials: books on understanding young people; programs and methods of youth leadership; the art and the practice of worship for youth; service, missionary and social action programs and methods. Write to the Department of Christian Education of The American Baptist Publication Society for library recommendations. Although individual youth leaders may not be able to have many such books in this section of their individual kits, their churches may build a steadily increasing library of leadership books.

Fourth Section. Supplementing our upper compartment minimum recommendations, there should be in this lower compartment section an abundance of varied enrichment resources, such as a collection of pictures, poems, prose quotations, ceremonials and rituals for worship; secular and religious magazines; in fact, whatever materials will be useful in leading our young friends up the highway.

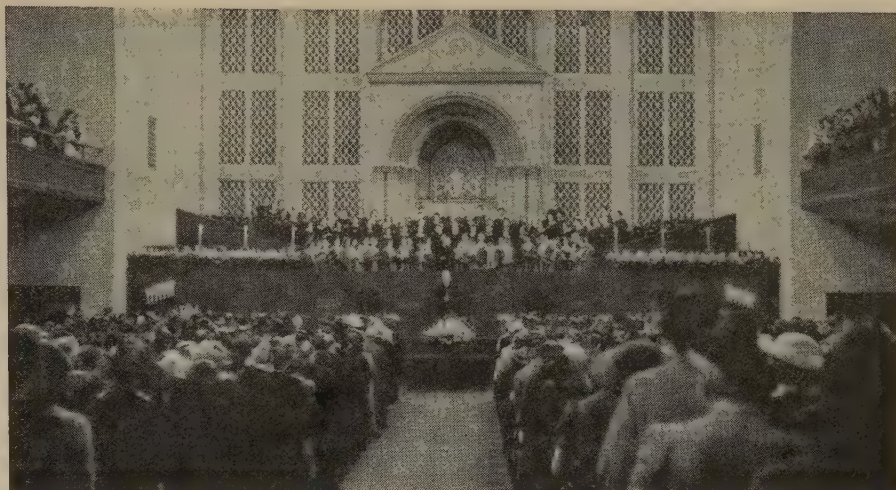
Fifth Section. The personal notebook described above will soon overflow. There must be a plan for filing not only this surplus but other personal notes and clippings. Such a filing system was described in an article in the BAPTIST LEADER for June, 1940, under the title, "Organized Information at Your Fingertips." Study this again.

Packing Your Kit

How about checking your present supply of youth leader's tools? How many of the upper compartment list do you have personally? How many of the lower compartment list do you have, or how many can you secure from your church library? Which of those you now have are not suitable and should be discarded? What new tools should you add soon? Which ones should the church purchase for all its workers? Finally, will you use your kit regularly, skillfully, and devotedly?

At your next meeting with other leaders in the youth department, suggest an interchange of usable materials. This should include not only actual copies of worship and study materials, but also names of books to be added to your bibliography.

THE CHURCH CHOIR OFFERS TO YOUNG PEOPLE NOT ONLY AN OPPORTUNITY FOR SERVICE AND EXPRESSION, BUT SPECIAL TRAINING FOR THEIR TALENTS. THIS VIEW SHOWS THE FIRST BAPTIST CHURCH, LOS ANGELES, WITH A LARGE NUMBER OF YOUNG PEOPLE IN THE CHOIR



YOUNG FOLKS Like To Sing

By GLADYS STONE SCHROEDER

THE group of young people, gathered about the piano to sing after their Sunday evening vespers, were observed thoughtfully by the counselor of the High School Department. He was considering the possibility of forming a small choir of these girls and boys for the regular Sunday school hour.

Later, when he talked the matter over with a teacher in the department who was interested in music, she agreed to take the leadership of such a choir, if the young people really wanted one. So, the following Sunday evening, when the young people once again were gathered about the piano, the counselor suggested the idea to them.

"But, we don't sing well enough to be in a choir," one of the girls quickly pointed out.

"And besides, it would take too much practice," objected one of the boys.

"We'd have to have a leader, wouldn't we?" spoke up another.

The counselor turned to the teacher who had offered her help. "You'd direct a choir for us, wouldn't you?" he asked.

"I'll be glad to, if they decide to have a choir, and want me," she replied promptly. And, because all the young people liked her, at least that part of the matter was settled.

"How about arranging a meeting for some night this week to talk things over?" suggested the counselor.

Still skeptical, the young people agreed to meet. At this meeting, upon being assured that the choir would be very informal and that it would not require a great deal of tiresome practice, they finally decided to try it. The following Sunday morning an announcement of the formation of the choir was made to all members of the department, and any who cared to join were invited.

The practice time was set early in the evening, to enable the young people to keep other engagements or to go back home for study. This also worked out satisfactorily for those who had committee meetings, or wished to attend the weekly recreation night in the church house gymnasium.

The counselor's purpose in organizing such a choir was to enlist department

members in something they liked to do, as well as to add interest to the regular Sunday morning worship service of the department. In this he had the full cooperation of the leader, who never allowed practice to develop into a hardship. For they both realized it was enjoyment that brought the young people out regularly each week to practice.

So, during practice, if they became a bit restless over serious music, the leader would have them break off for a time to sing popular tunes and old ballads. After "letting off steam" in this fashion for a while, they were again ready to settle down, and thus they accomplished far more than they would have otherwise.

The emphasis in the beginning was placed on learning the regular hymns well, and an hour's practice each week proved to be ample time. As a further consideration one should remember that longer practice is not considered advisable for young voices.

The program committee of the department was instructed to furnish the choir leader with the list of hymns to be used in the following week's service. These the choir practiced faithfully, giving special attention to unfamiliar songs, preparing to sing the verses alone, with the assembly joining in the chorus until they, too, became familiar with the song. In this manner the number of songs familiar to the department has increased to the point where they have eliminated the tiresome repetition of only a few hymns.

The addition of the choir to the Sunday worship service immediately improved the general singing by stimulat-

ing wholehearted participation on the part of the entire assembly.

The choir were seated facing the assembly in order to lead the singing. However, they were not conspicuously placed on the platform, for the counselor realized that the average young person of this age is sensitive to criticism, especially from his not always considerate classmates. Although these young folks enjoyed singing, very few of them ever had had any voice training.

In a short while the choir contributed an occasional anthem, lending an ever welcome variety to the program. The leader found many selections suitable for the voice range of the group, and anthems were presented without strain on either the leader or the members of the choir.

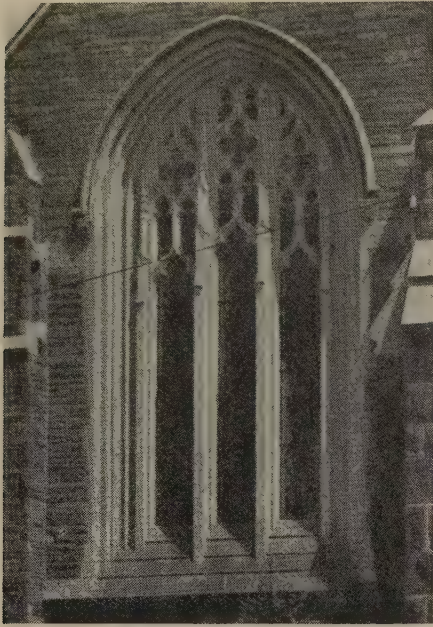
The choir soon learned a call to worship, which proved so satisfactory that they have continued to use it ever since. They sing softly, "The Lord is in his holy temple, let all the earth keep silence before him." The moment they begin, the chatter in the department subsides, and an attitude of reverence is stimulated, thus setting a worshipful tone for the entire service to follow.

During the Holy Week services, which the young people plan themselves in our small chapel, members of the choir consider it an honor to lead the singing. Many parents attend the services, as do the high-school girls and boys for whom it is held. One of the hymns appropriate to the day is usually sung softly by the choir as an anthem. For the Palm Sunday or Easter departmental service, a special anthem is presented.

(Please turn to page 37)

YOUTH'S *Sunday School* INHERITANCE

By BASIL MILLER



Harold M. Lambert

I'VE inherited from the Sunday school an atmosphere of reverence," said Rane, a six-foot young man who had been discussing the advantages of Sunday school attendance with his friends, Doris and Zola.

"Ever since I can remember, my greatest inheritance in the school came from teachers who were deeply interested in my problems, and who would share their better life-ways with me," added Zola, who had been forced to work after finishing high school.

"And you, Doris? Did going to college make any difference with you?" asked Rane.

"None whatsoever. I found a growing school and became a part of it at col-

lege. My inheritance, I believe I could say, was a place where I could be enlisted for Christian service."

As these young people left my office I pondered their suggestions as to youth's inheritance through the Sunday school. Since eighty-five per cent of all church members are Sunday school products, this inheritance must be a valuable one in building Christian character.

Yet millions of youth never have entered a Sunday school. Hence it must be our goal as leaders of young people to share the inheritance of the Sunday school with an increasing number every year.

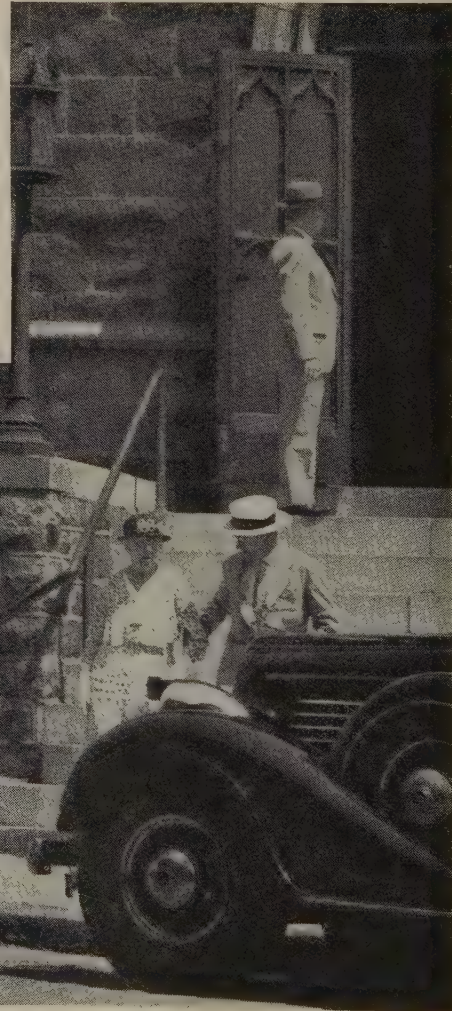
In our attempts to build strong character in young people the church must come first. Through this institution let us pass on to youth a heritage that will shape their lives. Ask yourself this question as a leader, "What do young people have a right to inherit from the Sunday school?"

A living Christ should be youth's first inheritance from the church. In building character, in changing life, in lifting high hopes for the future, the reality of the Master's presence in the lives of youth is the most potent factor.

Youth looks to a living Christ—to a Master who can become a part of their everyday living. This living Christ can come to them through the personalities with whom they associate. As teachers we must make young people feel the force of Christ's character.

An atmosphere of worship must beckon youth as they enter the school. Atmosphere is that elusive quality springing naturally from all the factors making up the church school. Every item on the program must contribute toward an atmosphere of reverence and worship.

You cannot tack atmosphere on to a school session as you drop curtains from



the stage. It must burst forth from directed activities, singing, life-sharing through prayer and worship, talks from the platform and the deep undertones of the teaching.

Make reverent your organization, Mr. Executive and Miss Teacher, if you would pass on to youth this worship inheritance.

Supervisors who will share their living and their experience should come to youth through the school. The superintendent should attempt to pass on to youth the values of his life-earned wisdom. Sympathetic teachers do much to inhibit forces that tear down character. At the same time, they assist in the process of building high ideals into youth's life-patterns.

Share with your youth more than the knowledge you impart in teaching. Give them a heart warm with enthusiasm for Christian living. Through your own personality let them see the high results of right living.

Let youth inherit *a place for personal enlistment* in the enterprises of God's kingdom. Provide activities by which youth can serve others through the church school. Every youth's hand should be on some task. Idle personality forces quickly turn to evil actions.

Give youth a place in the school where he can do his best work. Good work not only helps to accomplish the tasks of the school, but it is an important factor in strengthening youth.

As an executive or a teacher, you should keep a check-chart for all the young people, whereon you group the talents and the interests of each one. This should be done thoroughly. Some youth serve best where art ability is demanded; put them on your designing committee, whose duty it should be to make your church school rooms more artistic and attractive. Find those with clerical ability and with advertising ideas. Some can write; assign them the task of presenting dramas, plays, and pageants that teach Christian truth. Others are gifted with teaching ability. Find assistant positions for them.

If you crowd youth into service channels, you will not only hold them but also build an efficient staff for tomorrow's school.

Through the Sunday school, youth inherits *a realm of good literature*. Our youth have voracious appetites for reading. If you check the newsstands you will discover scores of worthless magazines designed to attract their attention. Your task in the school is to counteract this influence with wholesome literature of varied kinds.

The school that skimps on literature is denying youth a part of their rightful inheritance. If yours is a rural school, or located in a small community where

library facilities are limited, by all means build a Sunday school library in terms of youth's interest. Provide inspiring biography, books on travel of interest to Christians, and inspirational stories pointing toward right living.

Let youth dedicate themselves to Christianity in action. Youth without a central life-purpose are not properly matured in Christian grace. Youth have a right to expect you to lead them to give themselves to God and his service.

Sunday school workers, query yourselves: "Are we offering to an increasing number of youth in our community such a Christian inheritance?" Check your program thoroughly in the light of this discussion and determine to redirect it toward these ends.

Young Folks Like To Sing

(Concluded from page 35)

The choir renders a real community service through their Christmas caroling. Preparation for this activity starts several weeks in advance, increasing the regular choir by the addition of many other students from the department.

The carolers visit the county jail, the home for the friendless, and the county sanitarium; then they carry good cheer to homes where members are ill, and to shut-ins of the congregation. They see at first hand the needs of many people for Christian friendships.

Equipped with hymnbooks, flashlights, and cars, they start early Christmas Eve, returning to the church kitchen about ten o'clock, where hot cocoa and cakes or sandwiches are served by some of the mothers and teachers. After eating the refreshments and warming themselves, some of the younger ones return to their homes, but the older members always continue their caroling for a while.

This year many boys and girls, home from college, joined with the members of the department to carol joyously once more in His name. For all who look forward to this event—those who carol, those who listen—Christmas was again ushered in most beautifully.

There has been no attempt to make this little informal departmental choir into a more formal, or larger type, although every encouragement is given the young people to expand their program. Each new activity that they attempt is undertaken because the young people themselves wish to try it.

And, considering the fine fellowship, the co-operation, the interest and the reverence that these young people have developed, the counselor feels that young folks like to sing, and that everywhere they should be urged and given the opportunity to do so.

AS PAUL SAID TO TIMOTHY, "STUDY"

(Concluded from page 8)

cation program already described would fulfill the last requirement, "Train All You Enlist."

Advance Week

The retreat closed triumphantly, and the next day, Sunday, September 22, the church began Advance Week. A large advertisement in the Saturday edition of the Norristown paper announced special services and a church school "open-house" to be held at the close of the regular Wednesday night devotional meeting. Rally and Promotion Day climaxed a week filled with departmental conferences, and the ADVANCE was off to a flying start.

The ADVANCE and their Five-Year Plan will carry them far into the future, and after that, we suppose, they will find somewhere another Five-Year Plan. It seems to be their way. It seems to be about the only way to make a church really sure of staying alive and of plotting intelligently against the problems that will plague it tomorrow. On the way home from Norristown, we thought of Munkacsy, the artist who painted the famous "Christ Before Pilate." It was his masterpiece; in his old age, when the picture had been sold to a millionaire, Munkacsy begged and won the privilege of living in the same house with the painting, of having access to see it at all times. Night after night, he was found sobbing before the masterpiece, inconsolable because he seemed to have lost the ability to rise to the heights he reached in that one glorious painting. Poor Munkacsy! His masterpiece was behind him.

God pity the church whose greatest work is in the past. God prospers the churches who look not back but, like Norristown, forever ahead.

"For the ignorant and untrained there is no such thing as freedom. They are slaves to their own inefficiency. Those only are free who *know*."

Not only is there an art in knowing a thing, but also a certain art in teaching it.—CICERO.

MORE and more teachers are leading pupils to thinking, weighing, measuring, reasoning, making judgments, and letting memory become the byproduct, rather than the main objective of the school's program.—E. RUTH PYRTLE.

Scavenger Hunt Becomes a Missionary Project

By DOROTHY W. PEASE

Though this project tells of a Christmas adventure of some ambitious young people, it is offered now to show that enjoyment and good works need not wait upon special occasions. Far too often our church groups depend upon the joyous Christmas season to remind them of the good fellowship that they can have. But Christian acts should never be confined to any one season; rather, they are always timely. Sometimes the need is greater in February than at Christmas. Why not begin now to plan for a missionary project that will bring you friends from unexpected corners, perhaps even in your own town?



Harold M. Lambert

SCAVENGER HUNTS had been tried before at the Lake Avenue Baptist Church in Rochester. But everybody liked them. So when the Senior High C.E. searched for a unique way to make the church people better acquainted with real missionary work, they clutched at the idea once more. The older young people of the church had raved about their project—collecting used clothing for a Kentucky mountain school and then delivering it in person. So the younger group were all set for something equally hard. They asked the pastor to tell them about the work of Ruth Makeham at Bethel House, Campbell, Ohio, one of Lake Avenue's women engaged in missionary work. While he talked they jotted down what she needed and the type of donations that would be most acceptable.

A few weeks later they announced their scavenger hunt. The lists, instead of calling for a piece of pink yarn, a tintype, a pair of black stockings, a telegram and other articles difficult to find, contained requests for coats, dresses, men's suits, shirts, children's clothing, shoes, games, and anything else that Ruth Makeham could use in her work.

The Endeavorers went out in cars to collect from their friends and from their own wardrobes. Then they all met at the home of one of the members for games and refreshments. Such enthusiasm! Each carload was given a card stating the number of articles to be collected and the points to be awarded for all extra items.

Articles	Points
5 pairs of shoes	2
10 shirts	2
5 dresses	3
2 sweaters	4
2 skirts	4
2 pairs of trousers.....	4
5 articles of underwear.....	3
10 neckties	1
5 blouses for girls.....	2
1 man's hat	2
2 pairs gloves or mittens.....	3
1 coat for a woman.....	5
2 cooking utensils	3
1 blanket	5
5 toys, games, or dolls.....	2
5 large cans of food.....	3
Miscellaneous items:	
Set of curtains (size indicated)	4
Good books	2
Good magazines	1
Towels	2
Warm mufflers	3
Rugs	4—5
Anything else of value	

The carload that earned the greatest number of points for articles collected in addition to the basic list received a prize. Individuals had done some advance scouting so it turned out that on the night of the hunt not a carload lost any time. Everyone in the church knew what was in the air, for the crowd had published their plans in the church paper. Even after the hunt was over packages poured into the church, until the social worker had to watch her own

possessions for fear someone would write "Ruth Makeham" on them.

Finally everything was sorted, the dresses pressed and the skirts ironed. The inventory disclosed sixteen coats, forty-six dresses, twenty blouses, fifteen skirts, four suits, fourteen pairs of trousers, four coats and vests, forty-two skirts, twenty-five ties, nine scarfs, thirty pairs of shoes, thirty children's hats and bonnets, twenty-two adults' felt hats, eight pairs of curtains, thirty-two sweaters, and many other useful items.

The young people had arranged to visit Bethel House the Friday and Saturday before Christmas and deliver the boxes in person. Someone in the church offered his car and trailer and with these and two other carloads of young people the journey from Rochester was made.

The people at Bethel House entertained their guests royally with a chicken dinner, favors and a Christmas tree. One thousand people of many nationalities had already held celebrations around the same tree that week. Miss Makeham told about her work and conducted a tour of the building. The girls spent the night at Bethel and the boys went to some of the homes for the night. The next morning the Bethel House boys had a bowling match with the Lake Avenue boys, much to the advantage of the former.

The Endeavorers returned to Rochester with an intimate acquaintance of the work done by one of their missionaries and with a greater appreciation of their own homes and church.

Snow Party

WHEN the winter snow covers the ground you and your friends will enjoy a snow party. Decorate the house with icicles made of cotton twisted on pieces of wire and hung on strings draped about the room, or use the glass icicles from a Christmas tree. Make about a dozen snowballs from cotton and fashion a larger one about the size of a basketball. Cover an ordinary bucket with red crepe paper. The snowballs and the bucket are to be used later for playing games.

A snowman in front of the house will add to your decorations. In his hand you can stick a pennant on which you have printed "Snow Party" to welcome your guests.

"Snowball Toss" is played with the small cotton balls. Set the bucket on a chair. Set a line far enough back to make the feat difficult and challenge each player to take his turn at throwing a certain number of balls into the bucket. The one who scores the highest wins a prize.

The large cotton ball is used in a circle game. Ask the players to form a ring. Appoint someone to be "it." He

remains outside the circle and tries to tag another person who holds the ball. The players pass or throw the ball to one another. A player must not hold the ball more than a few seconds or he is declared "it."

When you are tired of playing games you can make snowdrop candy. Your guests can help you and thus enjoy the fun! Here are the ingredients:

- 1 cup sugar
- 1 tablespoonful vinegar
- $\frac{1}{2}$ teaspoonful vanilla
- 1 pan fresh snow (chopped ice from the electric refrigerator will do)

Stir the sugar and the vinegar in a pan until they are well mixed. Set the mixture on the fire and boil (without any further stirring) until it spins a thread from a spoon. Add the vanilla. Drop the candy on the snow in the pan and it will harden in droplets.

For variation, instead of vanilla you may flavor the candy with a drop of peppermint and color it with green vegetable coloring. Or use strawberry flavoring and red color.

Merry-Go-Round Cake

A "MERRY-GO-ROUND CAKE" looks gay for a party table or for somebody's birthday. You can make one by decorating any round frosted cake with animal crackers, small, red candies, and birthday or Christmas tree candles.

Select animal crackers that face in the same direction. The iced sort are prettiest on the cake, but plain ones will do as well. Before the cake frosting has hardened stick the animals upright around the edge of the cake like the

animals on a merry-go-round. Stand a small red or yellow candle between each pair of animals to represent the uprights on the merry-go-round. Place a candle or a small peppermint stick in the middle of the cake. Set a line of little round, red candies from the center candle to each of the outer candles.

Just before serving, light the candles and the Merry-Go-Round Cake will furnish the gayest ornament for your festive table.

Doctor Says: "Come In"

YOU must prepare for this game carefully so that the secret of its fun will not be given away before the climax. Only two should be in on the secret—one boy and one girl. The boy takes the part of the doctor and the girl performs as office girl. Costuming adds to the fun but is not necessary.

All the other players—and this includes the rest of the party—act as patients. The doctor goes into the next room, his "office" for the time being. The office girl sets a table and a chair near the door, sees that the patients are

seated around the room about an equal distance from the door.

Then the office girl explains that she will pass around and whisper into the ear of each patient the name of some illness or symptom, such as headache, rheumatism, tonsilitis, etc. She further explains that the same word will be given to two of the patients in each case, so that when she calls "Doctor Says: 'Come In'" these two must race for the door and try to be the first in. The one failing to get through first is eliminated from the game. This con-

test, she says, will be repeated until all are eliminated but one, and that one will be the final winner of the entire game.

As a matter of fact the office girl actually gives the same name to all the patients. Having done this she returns to her desk, then she says: "I will see if doctor is ready yet." She arises and goes in through the door. Then she returns, stands to one side of the door, out of the way, and announces "Doctor says: 'Come In.'" Quickly she names the illness previously whispered to all the patients and there is a wild scramble to get through the door. The general surprise can be imagined and, of course, the secret is out and the game cannot be repeated, unless the players wish to alter it and play it as first described by the office girl.

Elephant In Darkest Africa

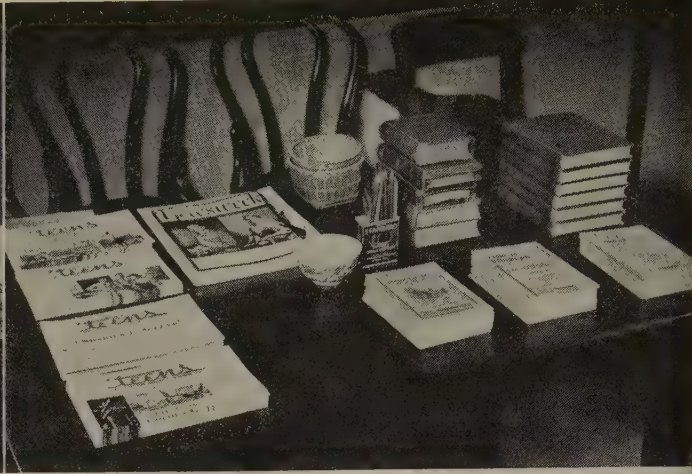
THIS party game is full of surprises and must be played in a room that can be darkened quickly. Any number can play.

Give each player a sheet of paper and pencil and a magazine, book or some smooth surface to use as a desk. Tell them they must each draw a picture of an elephant in darkest Africa. Then suddenly turn off the lights and say, "You are now in darkest Africa so draw your elephants."

Give them about three minutes to make the drawing. Now turn the lights back on, merely long enough for the artists to get a glimpse of the elephants they have drawn, then turn off the lights again almost immediately, saying (in apparent confusion) "Oh, I forgot to tell you! You must give the elephant a peanut. Draw it right at the tip of his trunk."

Of course, during that flash of light when your players saw the funny elephants they had drawn in the dark, they forgot where they had drawn the exact tip of his trunk. The locations they will choose for their peanuts will be even funnier than their "darkest Africa" elephants.

The player, whose elephant is judged best among those set up for display, wins the game. In view of the fact that you probably will have some exceptionally weird results from this impromptu contest in art work, it might be well for you to provide several grades of "booby" prize. Or you might twist everything around and give first prize to the worst attempt and the "booby" prize to the one who achieves the best elephant and peanut.



Ralph Berry

The Browsing Table

BEFORE

Notice the unnecessary dust-catching artificial flowers. Bible and hymnbooks thrown carelessly on the table not only give a feeling of disorder, but this practice injures the bindings and disfigures the pages. See also the poor arrangement of out-dated and current papers, magazines, quarterlies, etc. Such a table is an eyesore; furthermore, any person who attempts to find any particular item would have a difficult time locating it.

AFTER

At no expense, and in about thirty minutes' time, the same table can be arranged with pencils, hymnals, Bibles, quarterlies, and magazines arranged in chronological order. Back issues of papers and quarterlies have been filed elsewhere. The young people now can enjoy the use of all the articles, for they can readily find the desired book or paper. Besides that, the care of the table gives at least two members of the class a definite responsibility.

What Shall We Study?

January Offerings to Intermediates, Seniors, and Young People

KEYSTONE GRADED COURSES

Intermediate (Junior High)

FIRST YEAR: COURSE VII, PART 2—"WORKING WITH THE GREAT LEADER"

The study of the life of Christ that began in the preceding quarter continues with lessons on the remarkable things that Jesus did, his insistence on co-operation and forgetfulness of self. The course is arranged so that it will come to a climax with the story of the crucifixion and the resurrection. Some excellent picture studies are presented, as well as some simple tests for measuring the extent of biblical knowledge that the pupils have gained while studying these lessons.

SECOND YEAR: COURSE VIII, PART 2—"ADVENTURERS OF THE LIGHT"

The Torchbearers series began last quarter with a study of the little group of apostles who carried the light that they received from Christ. This quarter's lessons tell of Paul and some of the

later apostles who helped to carry the gleam throughout the European continent.

THIRD YEAR: COURSE IX, PART 2—"THE WAY OF STRENGTH"

A course that attempts to develop Christian personality by holding up for inspection incidents from the lives of strong individuals—persons with great physical strength and persons with strong spiritual characteristics. It follows naturally on the lessons of the preceding quarter that dealt with the problem of making right choices.

Senior

FIRST YEAR: COURSE X, PART 2—"ENTERING UPON THE CHRISTIAN LIFE"

One step further in the series on "Youth Living the Christian Life." Last quarter the pupils studied "Understanding the Christian Life," and this quarter they engage in discussions that should lead them to take some definite stand in the matter. Complete charts explain the denominational set-up thoroughly.

SECOND YEAR: COURSE XI, PART 2—"MAKING OUR FRIENDSHIPS CHRISTIAN"

A unit complete in itself. It deals with such problems as: popularity, inferiority feelings, boy-and-girl relationships, helping one's group to find Christian purposes. The discussions on cliques, overcoming misunderstandings, and handling emotional disturbances contain valuable leads on developing a Christian personality.

THIRD YEAR: COURSE XII, PART 2—"A CHRISTIAN FACES TODAY'S WORLD"

In this course the Christian student faces such problems as unemployment, easy ways of earning money, the proper use of Sunday, how the nation's crime bill affects the individual, the liquor problem, the future of the church.

UNIFORM LESSONS

This quarterly concludes a six months' course on Luke's Gospel, and seeks to show Jesus' deep sympathy and great
(Please turn to page 45)

Youth Leaders at Work

HIGH in the snow-capped Rockies, near the foot of mighty Long's Peak, gathered a band of Christian workers—the members of the Board of the Colorado Baptist Young People's Union. Coming from all parts of the state, traveling all day by car or train, they met here for their annual mid-winter retreat. It is symbolic of their high purpose that they should leave their homes and work in the valleys to come to this high place where they could see far and think clearly.

Settling themselves comfortably before the roaring fire in the great rock fireplace of the lodge, the group began to consider the agenda: Association work, finances, publications, records, reports, reorganization and unification, convention, assemblies, gospel team, training, life service, "Gifts of Youth," "Youth Measures Its Work," national conventions (B.Y.P.U. and N.B.C.). These were discussed in relation to the work of the past year and to the work that should be done in the present year. All the items on the agenda merited consideration, so we arranged them in four related groups. The president appointed to each committee members of the board who had or would have responsibility for the work. This was done with the understanding that any committee could "borrow" a member from another group if his advice were needed.

Back around the fire at eight the next morning, we listened to the president of the Colorado Baptist Convention as he talked briefly about the state activities and the points at which the young people could fit into the denominational program. Edwin Phelps, general secretary of the B.Y.P.U. of A., made some well directed remarks about the results of the questionnaire in "Youth Measures Its Work." These and his paraphrase of the story of the rich young ruler brought us face to face with our responsibility for the unsatisfactory functioning of the Baptist youth work in our state. With this challenge ringing in our ears and burning in our hearts, we turned to the committee assignments.

The formation of reports on the items listed in the agenda was not so simple as it might seem. Each committee met and discussed its problem, sometimes calling in other board members for advice and suggestions. Finally, preliminary reports were drafted and the entire committee came together to discuss them, or more literally to tear them to pieces. Then back to work went the committees to repair the remnants of the reports and to mold them more in

Youth present programs in the church, they conduct rallies in the association, they carry out effective projects in the state and throughout the denomination. But who plans this work; who sees that it is carried out? All over our country youth groups are meeting periodically to consider future work. When they meet together there is a minimum of resting and a maximum of strenuous thinking. Read what one group of Western young people accomplished.

accordance with the views of the entire board. After a short recess the committees again met as a whole to reconsider the reports. This time some were approved. It was with a sigh of relief that a chairman would hand his report to the secretary after it had passed the board. This procedure was followed until every item on the agenda had been considered and a report made and accepted. Before acceptance, each report had to state clearly the task to be done, the persons who should do it, the date of completion, and the type of final report expected by the board.

The committee considering association work had a difficult undertaking. Reports submitted by the associations at the State Convention served as a basis for understanding the needs of each group. From these the committee made not more than four specific recommendations for action. A tabular report for each association named the contact officer (board member responsible for an association) and the time and the place of each event for which he should be responsible. His various tasks were listed together with the means at his disposal for accomplishing them. Recommendations to each association were concluded with the word "REPORT,"

MEMBERS OF THE BOARD OF THE COLORADO BAPTIST YOUNG PEOPLE'S UNION WHO PARTICIPATED IN THE ANNUAL PLANNING CONFERENCE, FRIDAY THROUGH SUNDAY



emphasizing the importance of a complete report from the contact officer to the president.

The Finance Committee developed a budget that included items for travel of officers (and in Colorado's wide-open spaces this is no small item), postage and supplies, retreat expense, gospel team, life service, training, etc. The budget indicated the amounts that each association had volunteered to contribute and those that the board members themselves expected to give.

Specific instructions were made to the Training Pilot and the Life Service and Gospel Team directors. Reports and records were examined. Valuable suggestions gleaned from past conventions were compiled for the hosts of future conventions. This committee also made plans for promoting attendance at assemblies and for continuing the "Gifts of Youth."

The committee that considered unification of state work with youth in the denomination wrestled with their problem for hours before they finally submitted a report—a single paragraph with this concluding sentence. . . . "Pending suggestions from denominational sources regarding unification, we feel that we can best promote the cause of unification by improving and perfecting the present scope of the B.Y.P.U. program and projects."

By Sunday noon the final reports had been accepted. Twenty exhausted, but happy, young people packed themselves into their cars and prepared to go down from "this high mountain temple" into the valleys of service. They had followed a schedule that had kept them continually at work from Friday evening until Sunday noon with time out only for eating, brief recesses, and sleeping. (There was little enough sleep because Saturday's final session ended at midnight and Sunday's work began at eight.) Although enticed by thrilling ski slides and glistening lakes near by, not one of the board forsook his task. A retreat of this kind does not merely happen. It is the product of the work and the leaders who have gone before. It is a symbol of achievement and a challenge to future accomplishment. These young people dreamed great dreams; they laid great plans. And as they go about their work throughout the state of Colorado they will recall the inspiration of that week-end planning session. Looking in memory at the massive, snow-capped, storm-swept peak, they will say again, "I will press toward the mark . . . I can do all things through Christ."

WHY RELIGIOUS DRAMATICS?

1. To satisfy a creative urge.
2. To supply expressional activity for leisure time.

Dundee, Mich., had a group of young people, just above high-school age, who sought something interesting to do. One said there was nothing open to them except the poolroom. Then someone suggested a players' group. During high-school days they all had been so very busy at that sort of thing; then suddenly there were no more plays, choruses, or athletic activities to take their time.

Place of meeting for the newly organized club was the first big problem. For many weeks the young people met in the director's home. Then the American Legion offered the use of its hall and promised to co-operate in many ways.

At first only one-act plays were given. This offered many members of the group parts of varying type, and presented frequent opportunities for performance.

The second year the club was recognized as an adult education group, and the school authorities gave them a room in the high school one night of each week.

The club read plays and discussed them. They co-operated with school and church groups and with service clubs. They presented plays of various types, many for special seasons or occasions. At Christmas, the Parent-Teacher Association sponsored a community Christmas service, in the high-school auditorium. The players group presented *The Silence of God*, by William Sloane III. When Easter came the churches joined in a special service for Palm Sunday night. The cast for Goodman's *Dust of the Road* included members of four different churches. It was the high point of the work done by the players.

The individuals in the group tell me many things about what the work in dramatics has meant to them personally. They report many happy times, new friendships, a deeper appreciation of their companions. It has been a worthwhile, leisure-time activity. Tolerance and co-operation have become realities to the young people. They have a more sympathetic understanding of problems in their village. They have felt the satisfaction of service to the church. One from the group is doing a fine piece of radio broadcasting now.

Of course, it had not all been easy or successful. Some heartaches, performances that flopped, misunderstanding, and petty jealousies at times greatly grieved the director and hampered the

players. But through it all friendships have developed. The members have experienced community service and an individual personal enrichment.

A number of the original group have moved away. Now, however, the community encourages dramatic expression in churches, clubs, and schools.

LITTLE TRAGEDIES

The Valiant had reached the most intense moment. The audience was lifted to a point of interest and understanding even higher than that for which the director had dared to hope. "Dyke" started his story of the heroic death of "Josephine's brother." Then came a complete blackout! Absolute darkness closed in. The actor faltered, then stopped talking. The audience shifted. The curtains closed together. Hurriedly, an electrician changed the fuse and the play continued. However, the emotional lift had been broken.

MORAL: Check fuses and fuse boxes carefully before the play. Do not overload a fuse!

The Christmas story began to unfold in the church auditorium. Curtains had been stretched across the room, well in front of the platform. The reading lamp stood over to one side, and the piano on the other. All lights except those on the platform and in the choir loft had been turned off. Before the drawn curtains the account of the first Christmas began. The audience saw *through* the curtains—not merely shadows, but all that went on—the arrangement for tableaux, the adjustment of costumes, the last touches of make-up, and the secret-

hear what the audience will witness at the performance.

Because of the lack of convenient exits a screen was placed across one end of the stage. But a mirror was hung on the wall opposite, so the audience was treated to all changes and preparations that were meant to be most private.

MORAL: Director should check from every angle every mirror on set. As additional precaution it is possible to give them a thin coating of Bon Ami. This will not only keep out embarrassing reflections, but will also reduce glare from the footlights.

Another screen tragedy occurred when an actor tossed his overcoat toward the back of the stage. It struck a light and knocked it over. A character actor, hidden behind a screen until the time of his entrance, jumped up to save the light, and in so doing tripped over the screen, much to his embarrassment and the laughter of the audience.

MORAL: Rehearse every bit of business, even so small a bit as the removal or tossing of a coat.

A heroine leaned against a window. It swayed, not gently, but violently, just as the hero asked her, "Louise, what are you doing?" Her answer had something to do with the "first faint rays of the morning sun." At exactly that moment the yellow spot off-stage was turned on full force!

MORAL: Firmly anchor all walls, doors, and windows. Make careful arrangements that "suns" will not come up abruptly.

These are only a few little tragedies from a director's notebook. No doubt, you, too, have felt that sinking sensa-

Directions in Dramatics AND Pointers for Players

By LUCY WETZEL McMILLIN

ing of parts in some easily accessible place. The curtains parted, and the choir sang. But by that time the audience was torn between pity and laughter.

MORAL: Have shadow-proof curtains, and stage at least one dress rehearsal, with lights, curtains, costumes, and full stage settings in place. The director should be in the auditorium to see and

tion, when you secretly vowed never to let *that* happen again! Most mistakes occur because someone responsible has failed to check every minor detail. But sometimes, even after a careful scanning of the play, the actors, the properties, amusing mixups occur. In that case, just grin and bear it. But don't repeat the experience!



Harold M. Lambert

WHICH PLAY SHALL WE CHOOSE?

THE Monroe County Library in Michigan has placed on its shelves more than a hundred plays. When that happened the play-minded people in the county rejoiced, for before then few had access to a wide collection for reading, study, or choice. The library will also file play catalogues, reviews, and pamphlets, which will list plays for special plays and themes. There will be books on choral speaking, anthologies of plays and reading selections, and a few books on stagecraft and make-up.

The local newspapers plan to help by furnishing occasional plays. The whole thing is a new service for Monroe County.

In making the list, it was necessary to keep in mind many things. Who would read such books? There are several dramatic groups in the county. Some of them use the simplest of one-act plays, while at least one group that has incorporated prefers sophisticated plays that find favor in the large cities. Schoolteachers, especially in the smaller communities, want material that will meet their needs. Church groups look for plays that are truly religious, that tell the story of special days, that pic-

ture vividly the social, the economic, and the mission problems of today. They are asking for temperance and peace plays, as well as those of lighter themes for their good time get-togethers.

After the plays are on the shelves, carefully catalogued, the service of the librarian continues, perhaps even increases in importance. When the director or leader of a group asks for assistance in choosing a play, many questions need answering:

What is the age and the talent of group members?

What stage and settings are available?

What experience has the director had?

How much time will the players give to rehearsals?

Why give a play?

To spread propaganda?

To make money?

To celebrate a special day?

To provide an opportunity for creative expression?

To give spiritual guidance?

Does the group wish a one-act or three-act play?

Shall it be a play or a pageant?

What emotions will be stirred in the players and the audience?

The librarian must repeatedly make suggestions concerning production rights. Books used for a production must be owned by the producing group. It is illegal to copy parts. Royalty and pro-

duction rights must be cared for with the copyright owners.

The play books and other materials on the library shelves are for reading, study, and guidance in the selection of material to be staged. This, no doubt, will make many casual readers more drama-minded. Already the churches, the schools, and the drama clubs feel that they have been greatly benefited.

NEW PLAYS

One Way Out, by Mary Russell. Published by Walter H. Baker Co., Boston, Mass. Price, 35 cents. Playing time, thirty-five minutes. Characters: two women and three men.

This social problem play in one act presents in one simple exterior setting, a discussion on self-destruction. Caught up in the depression, two young people believe that there is only one way out for them—suicide. They solve their problem in an interesting way, one that should furnish a period of discussion for young people's groups who desire to use the play as a basis for their problem-solving.

FILE FOR REFERENCE NEXT CHRISTMAS SEASON. This play reached our office too late to be presented in our December issue. But you will want to keep it in mind in selecting your dramatic material for the next Christmas season. (We hope that you are keeping a complete file of plays reviewed in this publication.)

Sing Nowel! A Christmas Choral-Picture, by Katharine Kester. Published by Samuel French, New York, 1940. Forty-three pages; price, 35 cents. Thirty characters, as well as numerous groups of lords and ladies, countrywomen, serving-maids, Christmas Waits, etc. Time of presentation: one hour to two hours, according to the amount of suggested music and extra action that is used. Complete staging directions are given, as well as information as to where the musical arrangements can be secured.

Sing Nowel! is a pageant-play that was originally presented in Pasadena. Curiously enough, the action begins with the contempt of old Scrooge for his nephew, Fred. Fred then goes home and picks up a story-book and reads the play that is acted out before the audience. The story has to do with the revels of an old English noble family and the climax comes when the family unveils a painting of the greatest victorious warrior—to symbolize the prowess of the house. Great is the reverent awe of all concerned when they see revealed the Christ-child—the greatest victor the world has known.

HELPS FOR THE LEADER

of the Intermediate Society

By PATRICIA W. WELLS

JANUARY 5

THE STORY OF OUR CHURCH

Scripture: Ephesians 2: 19-22

As you begin your preparation for this topic, be sure to study first the material in 'Teens for January 5, page 6. As you read it, try to think of the ways in which your church resembles, or differs from, the ones described.

As suggested in that material, many churches will have printed histories, or at least copies of the constitution and the rules of order. These you will desire to study and discuss. Perhaps the church record books will be available, although they include so much that you will not need, that it might be best to ask the church clerk to interpret them or to give you the high lights of the past activities. Your main interest will be in the records for the first few years in the life of your church.

One of the things considered in this topic is the number of outstanding men and women who have been associated with your church in the course of the years. Your pastor, or adviser, should be able to tell you of the most significant, and when you know about them, together with the dates when they were connected with your church, you can look through the records for special mention of them. The same is true of community service rendered by your church.

Possible Projects

If there is not already in existence a history of your church, perhaps your group might plan to prepare such a leaflet. If you were to do a careful piece of work of interviewing older members and in collecting significant facts, probably some capable person would be glad to help out with the writing. Or you might do the writing also if you get all the help you can from your English teachers.

If such a history already exists, try to put it into pageant form. This should be fun for you and extremely interesting for others.

A Suggested Order of Service

APPROPRIATE HYMNS

- "The Church's One Foundation"
- "Faith of Our Fathers"
- "O Day of Rest and Gladness"
- "Onward, Christian Soldiers"
- "Glorious Things of Thee Are Spoken"

SHORT TALKS. Presentation of facts about the history of your church, the important people who have built up your church, the church's service to the community.

DISCUSSION. Talk over the values you,

as individuals and as a group, may derive from the knowledge you have acquired concerning your church. How can your group take a more active part in the community projects of the church?

SUPPLEMENTARY MATERIALS. An excellent additional Scripture reading appears in 1 Cor. 12: 12-31.

The New Baptist Hymnal includes a Church Covenant as the last responsive reading. Include this in your worship service.

Advisers of Junior High groups will find helpful for use with this topic the book, *Polity and Practice in Baptist Churches*, by William Roy McNutt, published by The Judson Press, Philadelphia.

JANUARY 12

OUR CHURCH ON SUNDAY MORNING

Scripture: Psalm 66

Be sure to read over the material in 'Teens, for January 12, page 14, before you plan your meeting. As you do so have at hand a copy of the regular order of service in your own church and church school.

There is a helpful little pamphlet entitled *A Quest for Worshipers*, by Arthur B. Strickland. You may be able to get a copy by writing to the author, care of Federation of Churches, 608 Land Title Building, Philadelphia, Pa. Another item that should prove useful is a mimeographed sheet of church symbols, prepared by Miss Helen L. Squier, First Presbyterian Church, Rahway, N. J. Probably your local school, town, or county library would have material on architecture, which will explain some of the symbolism in the church building. It is quite likely that your minister has books of his own that would be helpful in preparing the topic.

Possible Projects

Arrange to visit the church sanctuary with your minister, discussing with him the symbolism of architecture, arrangement, windows, and decoration.

Plan to attend church as a group on the Sunday following your discussion of this topic, bearing in mind the points made in the meeting and watching for the basic unity of the service. However, be careful not to lose your own feeling of worship while watching for the points that you have developed.

Plan this particular meeting so it will follow fairly closely your church's regular morning service. At such a meeting stress particularly the three elements brought out in the 'Teens discussion of the topic.

Suggested Order of Service

PRELUDE. "Jesus, the Very Thought of Thee."

CALL TO WORSHIP. Psalm 95: 6, 7.

HYMN. "Day Is Dying in the West" or "Holy, Holy, Holy."

INVOCATION (by the leader) followed by the Lord's Prayer in unison.

HYMN. Doxology or Gloria Patri.

SCRIPTURE. Psalm 66.

PRAYER (by the leader).

OFFERING.

HYMN. "Take My Life and Let It Be."

PRESENTATION OF THE TOPIC. The Meaning of the Service and the Symbolism of the Church Building.

HYMN. "Spirit of God, Descend upon My Heart" or "Dear Lord and Father of Mankind."

BENEDICTION.

If you follow this suggested order, you will have to make your discussion period more informal than the rest of the meeting. After you have had two or three people present the material, you may desire to ask further questions on it. Then, with these talks in mind, discuss the reasons you discover in answer to the question, "Why go to church?" Also note differences between church and the church school services and discuss the advantages of both.

JANUARY 19

WHAT OUR CHURCH DOES DURING THE YEAR

Scripture: Luke 2: 40-52

Of course you will have read the material in 'Teens, for January 19, page 22, before you commence to plan this meeting. Perhaps you will find it useful to list the various groups in your church, with comments as to the type of activity each conducts.

Has it occurred to you that the activities mentioned seem to be chiefly three—study, service, and fellowship? These three elements may make a good outline around which to base your worship service and discussion.

In preparation for this meeting, it would be interesting to ask several members of your society to interview representatives of each of the other groups in the church and be prepared to report briefly in the meeting on the things they learn about the yearly program of each group. Or you might ask one deacon, one trustee, and one man and one woman who represent the adult societies to attend your meeting and speak very briefly about their work, being prepared to answer any questions you may wish to ask.

If you do this latter, be sure to ask them how their particular group helps them to grow spiritually.

Try to lead the discussion to the conclusion that the group will desire to plan a project for something they can do for the church. Next week's topic is so arranged that it may be presented as a program before the entire church. Therefore, you should wind up this meeting with the feeling that all must do something for the church; if you succeed you will have an excellent frame of mind in which to approach next week's topic.

Suggested Order of Service

APPROPRIATE HYMNS

"O Worship the King"

"O Master, Let Me Walk with Thee"

"We've a Story To Tell to the Nations"

"Blest Be the Tie That Binds."

THE TOPIC INTRODUCED. A short presentation of the scope of activities included in the church program.

SHORT TALKS. Reports of interview or talks by personal representatives from some of the adult groups in the church.

THE TOPIC IN ACTION. If you have adults present, take advantage of the opportunity to find out about their activities and the values to be found in doing all these things. How can your group profit from the experiences of adult groups? How would it be possible for you to cooperate with the other groups in the church, either in a particular project, or in general ways?

Perhaps together you might formulate a pledge, to be recited in unison, in which your group gives thanks for its share in the church, and promises to do whatever it can to help in the work.

CONCLUSION. Close with the singing of "Blest Be the Tie That Binds," followed with a benediction.

JANUARY 26

OUR PART IN THE CHURCH

Scripture: Matthew 4: 17-22

Before you make your plans for this meeting, be sure to read over the material in 'Teens, for January 26, page 30, so that you will know what you have to include.

As you see, it is in the form of a quiz program. We have suggested there that if you use the program only in your own meeting, you can plan to make it a review period, no one knowing in advance what the questions and the answers are—or at least, what he or she is going to be asked. If you do this, you will find it fun to choose sides and make a contest of it.

However, if you are presenting the program to an audience of outsiders, as a Youth Week project, be sure to make some careful preparation. Perhaps you could have a "board of experts," com-

posed of three or four of your members, who will allow time for other members to answer the questions if they can, but who will be ready to answer completely or add to incomplete answers, if it becomes necessary. On the other hand, you may prefer to assign one or two questions to each member of your society, so that each person will be sure to have a turn. In any case, make provision in some way, so that every question will be answered correctly. Again, if you expect to have an audience, you ought to give them a brief description of the unit thus far. Such a summary will not include the actual material to be covered in this program, but it will give the listeners an idea of the type of discussion you have carried on.

A Suggested Order of Service

APPROPRIATE HYMNS. Almost any of the hymns suggested for the preceding topics would be equally suitable for this program. In addition to those, try:

"Joyful, Joyful, We Adore Thee"

"I Love Thy Kingdom, Lord"

"Stand Up, Stand Up for Jesus"

"Our Spirit's Home"

(This last is an exceedingly fine hymn for this occasion. Because it is set to the music of "Finlandia," by the famous Finnish composer, Sibelius, it would make a special quartet or choir number. See *Hymns for Creative Living*.)

SCRIPTURE READING. Psalm 100.

HYMN. See suggestions above.

PRAYER. The Lord's Prayer (in unison).

READING. "This Is the Church of My Dreams," by John M. Moore. (See *Hymns for Creative Living*, page 179, or *The New Hymnal for American Youth*, page 337. Assign this far enough in advance so that it may be recited from memory.)

THE TOPIC PRESENTED.

PRAYER. Give thanks for the privilege of attending God's house, ask his help in using the wisdom gained through church activities here to his glory, and dedicate the group to renewed efforts for Christian living.

TOPICS FOR FEBRUARY

China today is front-page news. Our government needs to know how conditions in that battered country will affect social and economic situations at home; our parents and church officers need to know what is happening to the missions they helped to found so many years ago. But boys and girls are wondering about the Chinese Teens. How are they getting an education today? Do they have the heart to play in the midst of so much suffering? Do they manage to find enough to eat and a place to sleep? What effect

does the terrible bombing have upon them? Finally, what share can young Christian Americans take in rebuilding China? All these questions will be discussed in the unit that grows naturally out of the church unit used this month. Watch these pages and 'Teens for

Feb. 2—Beyond Our Own Church Walls. Matthew 28: 16-20.

Feb. 9—Teens in China Today. John 10: 10b.

Feb. 16—What a Missionary Does in China. Matthew 25: 34-40.

Feb. 23—We Can Help To Build a New China. John 15: 8-14.

What Shall We Study?

(Concluded from page 40)

concern for the future welfare of men. All discussions are aimed to cultivate similar attitudes in the pupils.

MISSION STUDY

Home Missions

Why Do People Move? By Thelma D. Diener. A study of the migrant situation, written by an author who knows the junior-high group thoroughly. Suggested service projects make the book helpful.

Move On Youth! By T. Otto Nall. Senior-high young people are led to consider the life experiences of shifting groups in America. Good discussion questions make the course a revelation to many classes.

Uprooted Americans: How Can the Churches Serve Shifting Populations? Edited by Benson Y. Landis. Discusses, in handy pamphlet form, the various aspects of the recent population shifts in America, and presents a missionary challenge to the Christian church. Especially good for young people's groups that want to do some constructive thinking on this major problem.

Foreign Missions

If You Were in China. By Eva Morris Hayes. A study of the present Chinese situation in relation to junior-high boys and girls. Suggestions for projects are offered.

Stand By for China. By Gordon Po-teat. A background course on China that traces the Christian movement there and shows something of the work of Christian Chinese in this present crisis.

Dangerous Opportunity: The Christian Mission in China Today. By Earl H. Ballou. Christianity's future in the Chinese struggle is presented so that wide-awake Christian young people feel a challenge to take part. Prepared particularly for the energetic group of young people who want to do more than talk about a problem.

Adult Leader

Making the Application

of the Sunday School Lesson

By LESLIE E. DUNKIN

LET'S DO THIS!" has become the generally accepted slogan of work for the Fellowship Class of the First Baptist Church of South Bend, Indiana. The teacher reasons that if he has put forth the effort to prepare and present an interesting and inspiring lesson, the class should be ready and willing to join with him in an effort to translate that lesson into living action. In fact, he has set for himself a rigid standard of lesson preparation and presentation. He does not consider that he has measured up to his responsibility as a teacher unless he has presented each lesson in a manner that is both so practical and so challenging that the members of the class, as individuals and as a group, say voluntarily, "Let's Do This!"

The lesson for that Sunday, of course, offers the basic suggestion for each week's challenge. The teacher endeavors to summarize the contents of the lesson in one major thought, and this thought naturally suggests the general idea of the practical application. When it can be expressed in some word, phrase, or even a complete sentence from the scripture passage, the challenge to action is received with good understanding and is accepted quickly.

To avoid losing the interest of those who might not be able or ready to act upon a particular suggestion, the challenging thought is broadened, or adapted, so as to include a number of practical ideas with appeal to a wide variety of persons and personal interests. The class is warned not to undertake to carry out all of the suggestions made each week. Should they attempt too much, some of the suggestions would not be carried out well. Instead, the class is advised to choose from the five or six suggestions one or two at which they will work sincerely and earnestly during the coming week. Such tasks, if well done, may set up permanent habits for the future. One completed project is better than many good intentions.

The group of challenging practical suggestions each week includes one

that has a direct application to the individual's inner life. The teacher avoids making this application so specific that any member will think that it was prepared exclusively for him. It has been found that the individual will make a more pointed personal application than the teacher would dare to do. When the class member has made some inner decision, he is strongly urged to give it immediately some practical outward expression. In that way, the decision will be strengthened and the new type of conduct will be begun.

Included among the suggestions each week is one calling for a personal Christian contact with some other person. Such a contact, it is pointed out, opens a new field in which one may pioneer. It makes possible a broadened field of Christian service. The personal contact may take place within the home and may be with some member of the family; it may be with some neighbor, fellow workman, friend, or even a chance acquaintance. One such act of

Christian interest and helpfulness invariably opens the way for many more.

The suggestions for the week may include something to be done for the class by its members either individually or as a group. Perhaps the Christian service to be rendered will take the form of assistance to some member of the group. A member may need employment. Another member may seem to be losing interest in the class. Perhaps an active leader needs that encouragement which a word of appreciation of his efforts will give.

The week's suggestions may contain one that has to do with the school or the church. Some special promotional effort may be in progress, and the help of everyone may be needed. Additional equipment may be needed in some department of the school. Perhaps there are new families in the community and the members of the class can interest them in the church and school.

The practical service suggestions may cover an even wider sphere. They may aim at Christian living and Christian service in the community, in the nation, and throughout the entire world. The temperance situation in the local community may be helped by individual or group action. There are Christian workers in the community and upon more distant mission fields who need encouragement and help. Campaigns for safety upon the highways, for beautifying the community, for better housing conditions, may be assisted. Letters written to the public officials of the state and of the nation will let them know what are the wishes of the American people.

If, as a result of the lesson, the class votes to make some one of the suggestions a class project, a suitable committee may be appointed; or certain individuals may be appointed to act on behalf of the class. The work is far from finished when the class has said, "Let's Do This!" Inquiry needs to be made from time to time to find what is being done to put the lesson into action. On the following Sunday an attempt is made to obtain a report from all those who have carried out any one

TO THE NEW YEAR

By Thomas Curtis Clark

New Year, standing at the dawn,
Bidding Old Year to be gone,
What have you in store for men?
Will you bring us joy again?
Will you bid our wars to cease,
Bringing hope of lasting peace?
New Year, that is not your task—
We must gain the gifts we ask.
Only we can make this year
Glad and good, and free from fear.

From our hearts take hate and greed,
Give us thought for others' need.
In the bonds of sympathy
May we learn sweet charity.
Give new faith that life is good,
Grant new dreams of brotherhood.
May our hearts be open wide
To all men, for whom Christ died.
New Year, we shall work with you,
Making our bright hopes come true.

of the suggestions that were made. When reports of commendable work are received, these reports are passed on to the entire class, usually without mentioning the name of the class member who made the report. The class is more interested in what is being done than in who is doing it.

"Let's Do This"

Suggestions Based on the Uniform Lessons for January

January 5: Jesus and Human Affliction

1. Find and memorize a Bible verse and a gospel song which will help one to smile and sing in the midst of one's greatest afflictions.
2. Help a member of your family to bear his or her personal responsibility.
3. Take reading material, fruit, or potted flowers to someone who is confined by reason of accident, illness, or age.
4. Take food or clothing to a person or family in need.
5. Visit someone in the hospital—someone who has few, if any, friends to call.
6. Lay plans whereby the class will learn of those who are undergoing affliction, will visit them, and give them help.
7. Read a good book or several articles about modern affliction and its alleviation. The story of America's migrants pictures vividly the need of countless numbers of people for the healing of Jesus.

January 12: Christ's Valuation of Personality

1. Get better acquainted with somebody in a friendly way—somebody who previously had been merely an impersonal acquaintance.
2. Tell the church janitor how much you appreciate his faithful service.
3. Invite someone to your home, or visit someone in his home, for the definite purpose of talking to him about the Christian life.
4. Talk with some acquaintance about his or her future plans, desires, and problems, with a view to doing your best to help in the achievement of those plans.
5. Recommend a good biography to some young person. Then do what you can to get that person to read the biography.
6. Volunteer to your class teacher to assist in the carrying out of class plans.

January 19: The Slighted Invitation

1. Agree to do the very best you can,

whenever you are asked to do some Christian service.

2. Try to answer sincerely somebody's excuse for not attending church services or for not doing Christian work.

3. Make a sincere effort to answer somebody's excuse for not becoming a Christian.

4. Without waiting to be asked, attempt to do something new and different for Christ—some service, it may be, to which he has been calling you for some time.

5. Get a friend to do something new and different for Christ—some service to which Christ has been calling him for some time.

6. What answer shall be given to the invitation of the church to attend faithfully the morning and evening preaching services?

January 26: Christ's Concern for the Lost

1. Pray daily for some unsaved person of your acquaintance.
2. Talk or write to an unsaved member of your family about becoming a follower of Christ.
3. Give a copy of the Gospel of John, or a copy of the entire New Testament, to an unsaved person, so that he or she may read and study it.
4. Talk or write to someone who has drifted away from active Christian interest and living, urging this person to renew his consecration to Christ.
5. Form a volunteer "Win One" group within the class, and see that the work of soul-winning is carried on.
6. Hold group prayer meetings to pray for the conversion of unsaved acquaintances.

THE OFFICERS OF THE VALLEY BAPTIST SUNDAY SCHOOL CONVENTION. THIS CONVENTION, AFFILIATED WITH THE BRACKETT-MORRELL BAPTIST ASSOCIATION, IS COMPOSED OF CHURCHES FROM VIRGINIA, WEST VIRGINIA, AND MARYLAND. ORGANIZED 43 YEARS AGO BY REV. JOHN W. JENKINS AND OTHER CONSECRATED LEADERS, THE GROUP HAS GROWN UNTIL NOW IT HAS AN ENROLLMENT OF ABOUT 1000 TEACHERS AND PUPILS



Use the Blackboard

By Jennie E. Stewart

A BLACKBOARD and a piece of chalk in the hands of an alert secretary can work wonders when class attendance is lagging. One secretary, on a Sunday when the attendance and the offering were a bit better than usual, put on the board the figures for that Sunday and for the two Sundays preceding.

"Do you see what we might do, if only we were awake to our opportunities?" he asked. "Now I want today's figures to be a challenge to us. Will every person here today come back next Sunday and bring a friend with him?"

On a Sunday when the attendance was disappointing, he chalked up the figures alongside their best record for the year. They could see then how far short they had fallen. But he also chalked up their smallest attendance for the year preceding. "We have a long way to go," he said, "before we fall that low. Let's see that it does not happen." It never did.

He does not use the blackboard often—only when there is something of unusual interest to report. He calls attention to good records more often than poor ones, believing rightly that it is better to emphasize the good rather than the bad.

These blackboard reports are prepared with care. He has his report ready before he asks for time in which to make it, and because the report has been carefully prepared, it can be given very quickly. People usually profit from brief reports that are clarified by the use of written figures and facts.

International Sunday School Lessons

Theme for the Quarter: The Universal Gospel: Studies in Luke

(Second Half of a Six Months' Course)

Aim: To discover through the Gospel of Luke the warm human sympathy of Jesus and his regard for the earthly welfare and the eternal salvation of men, and to cultivate similar attitudes

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1939, by the International Council of Religious Education and are used by permission.

LESSON I—JANUARY 5

Jesus and Human Affliction

Luke 13

Luke 13: 1-5, 10-17

1 There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

KEY VERSE: *We have not an high priest which cannot be touched with the feeling of our infirmities.*—Heb. 4: 15.

TO BE READ EACH DAY

Dec. 30. M. Affliction Permitted. Luke 13: 1-9

Dec. 31. T. Affliction Relieved. Luke 13: 10-17

Jan. 1. W. Affliction Overruled. John 9: 1-7

Jan. 2. T. Suffering without Sinning. Job. 1: 1, 20-22

Jan. 3. F. Serving after Recovery. Mark 1: 29-31

Jan. 4. S. Affliction in View of Glory. Romans 8: 18-23

Jan. 5. S. God, the Great Healer. Psalm 103: 1-5

SCRIPTURE SAYS—

By W. W. Adams

The study of Luke's Gospel is continued this quarter. It will be well to recall the facts of previous lessons regarding Luke and his Gospel. This Gospel is characterized by emphasis upon Jesus as the Great Physician who is continually healing the ills of men.

This lesson introduces to us the problem of human affliction. One needs to go back to Genesis for the root of all sorrow (see in particular Gen. 3: 17-19). The book of Job had sought to lift the question above the commonly held theory that God, day by day, rewards men for their good conduct and that all sorrow is traceable to immediate, personal sin, and is in exact proportion to the magnitude of the sin. This was a lively question in Jesus' day (John 9: 1 ff.). Whatever else is said, let Paul's words never be forgotten (Rom. 6: 23; cf. also Heb. 2: 2-3).

It is still today the unsolved problem. Christianity throws a measure of light

upon it, enough to create faith in us and to point us to God and the future. Never was the human race more mindful of its afflictions, deserved and undeserved, than it is today. Paradoxical as it seems, in this age of greatest enlightenment, privilege, and progress, more people are weighed down under calamities for which they have no explanation than the world has ever known before. What does Christ have to say concerning this situation?

Interpreting Human Affliction (vss. 1-5)

1. *The Question Raised.* The question was brought to Jesus in the form of a report. The report concerns two current events, both of a tragic nature.

Pilate, the Roman procurator, had caused a company of Galileans to be slain while offering sacrifices in the temple in Jerusalem. Their blood had run down with that of the sacrifices. This is the only record we have of the event. But from other New Testament passages and from Josephus we learn that Pilate was capable of such acts of cruelty. Josephus records that Pilate slew thousands

of Jews on different occasions. Many zealots, rebellious against Rome, lived in Galilee (Acts 5: 37). It could easily be that some of these zealots, by an act of insurrection, had provoked Pilate to order his soldiers to disperse them.

Whatever may have been the original situation, Jesus' train of thought (cf. chaps. 11-12) was suddenly interrupted by the account of this happening. Whether the informers were themselves Galileans or people from Jerusalem, we do not know. Nor do we know their motive in bringing this question to Jesus. It could have been one of several things. If they were friends of the ill-fated Galileans, they may have wished words of comfort from Jesus. If they were enemies of Jesus, they may have wished to hear Jesus criticize Pilate. Then they could report his words to Pilate and bring Jesus into disfavor with him. Or they may have been honestly seeking Jesus' opinion on this matter. It was an old and a much debated question. Most men still held the view which had prevailed in Job's day—that human sorrow or tragedy is proof of personal, immediate sin.

The questioners may have wished to see if Jesus agreed with this popular interpretation.

Their story reminded Jesus of another incident. Pilate had ordered the building of an aqueduct to the pool of Siloam, south of Jerusalem. Whether the tower mentioned in the story was part of the wall of the city or was independent of it, we do not know. But the tower fell and eighteen people, perhaps workmen on the aqueduct, perhaps public officials, lost their lives.

These two current tragedies gave rise to a pointed question: Did not these sufferings prove that the victims had been sinners beyond any of their contemporaries? Were not these calamities the judgment of God upon wicked men? Severe judgment meant unusual sin, did it not? The popular view would say "yes." What would Jesus say?

Nor is the question dead even in our own day. The writer was once questioned by a perplexed Christian woman. She had known almost continuous disappointment and sorrow, personally and in her family. Her older sister, who had never known serious sorrow, had said to her: "There must be some terrible, hidden sin in your life, or you would not have all this sorrow." Brokenhearted, the sister brought her double burden to her young pastor for his interpretation and comfort. The question was not, and is not, easy to answer.

2. *The question answered.* Jesus' words give a measure of help, though they do not clear up all phases of the matter. The answer is in two parts. One is negative. It is made with the strongest negation of which the Greek language is capable. No! There was no proof in these tragedies that the victims, because of surpassing wickedness, were special objects of God's vengeance and displeasure. Jesus did not give a positive interpretation of the events. He did not explain why these events had taken place, or how they profited anyone. But he did flatly deny the current view of such matters. This should forever warn us against hasty conclusions with reference to similar occurrences in our own day. Elsewhere the Scriptures do throw considerable light on this problem (cf. John 9:1 ff.; Jas. 1:1-12; Heb. 12:3-13; Col. 1:24 ff.).

Jesus' answer, however, has its positive side. Jesus turned the events into a parable to warn the questioners to keep an eye on themselves. He would have them judge themselves rather than others. He said, in effect, "You have been spared sorrow only through God's mercy. All men, including yourselves, are sinners. Only repentance can spare you suffering as serious as that suffered by your fellows; not that you will perish in the same manner as they, but you will suffer as seriously—unless you repent."

Removing Human Affliction (vss. 10-17)

The occasion was Jesus' teaching in the synagogue on the sabbath, as was his custom (cf. Luke 4:16 ff.). In the synagogue he had an opportunity to worship, teach, and minister.

There was present a case of severe affliction (vs. 11). Satan had bound this woman, giving her a spirit of infirmity (vss. 11, 16). She was not necessarily a great sinner, only one of many unfortunates who, in spite of themselves, suffer severely. Nowhere is she required to repent. But Satan had bound her with curvature of the spine so that she could not straighten up. In this bent-over condition she had remained eighteen years. She came to the synagogue to worship, not for charity or for healing.

Jesus healed the woman instantly, completely. Jesus saw her—all bent over, a pitiable sight. His compassion led him to call her to him. He spoke glorious words: "Thou art loosed from thine infirmity." Then, as a kindhearted physician, he laid his hands on her to encourage her. She at once stood erect, the first time in eighteen years. Satan's cords had been broken. Only God could do such a mighty work. No wonder she broke out in a song of praise to God!

Jesus next exposed the hypocrisy of the synagogue ruler. This man was indignant at what he had seen. Jesus had violated one of their Sabbath rules. Had not Jesus worked on the Sabbath? Had he not spoken to the woman, touched her, healed her? She had risen up and glorified God. It was unbearable!

The ruler sought to meet the situation. He spoke to the crowd. He would rebuke Jesus by way of the crowd. There were six days for work. Come and be healed on one of these days. Did it occur to the ruler that the woman had been coming there a long while without being healed? Would he heal her if she should come on another day?

Jesus' reply was sharp. Hypocrite! Play actor, pretender! The ruler's insincerity is all too clear; he does not care for the sabbath, as he now pretends. He, like all others, meets the physical needs of an ox or an ass on the sabbath! Now mark the contrast. This is a *woman*, not a dumb brute. She is an heir of all the good things promised to Abraham. She has suffered this tortuous bondage to Satan's work eighteen years, not for a sabbath day only. Are not her claims to our ministry far above those of an ox or an ass? Thou hypocrite! You ought to have rejoiced in her healing!

The final results are twofold (vs. 17). Jesus' adversaries were embarrassed at having the mask of their insincerity torn away, letting them be seen as not concerned for the sabbath but only hostile

to Jesus. Meanwhile, the people joined the woman in praising God for the many glorious things Jesus was doing in their midst.

Much sorrow is due to sin; we should repent and quit sinning. Human affliction is still shrouded in mystery; we must trust God and look to the future. Christ sympathizes with all who suffer; this is our abiding comfort. Christ repeatedly healed the afflicted, even in body; so should we, in his name, with his resources, and to his glory.

LESSON APPLIED

By Howard K. Williams

Aim. To give the members of your class a Christian understanding of life's bitter experiences, and to help them meet in a Christian way whatever afflictions may befall them.

Preparation. Read carefully and prayerfully the entire thirteenth chapter of Luke's Gospel. What does it say to you? Then read these comments and add your own illustrations. Prepare an outline containing the definite points you will make when teaching your class. Know your subject and keep in mind your purpose in teaching this lesson.

I. The Historical Material

One day when Jesus was teaching, some people came and told him about certain Galileans who had been executed by Pilate while they were engaged in offering sacrifices to God. Just who these people were, or why they came to Jesus with the story, we are not told. Jesus used the occasion to teach that such calamities, whether due to the wrath of man or to what lawyers call "acts of God," proved nothing as to the character of the victim. He declared that the proper attitude in life was one of true repentance and fruit bearing, not one of judging why calamity had come on this one or that. He further illustrated the point with the parable of the fruitless tree and the patience of the caretaker. Luke then tells the incident of the cure of the woman on the sabbath day and the indignation of the self-righteous, bigoted ruler of the synagogue, who thought more of his prejudice than of the need of this helpless woman.

II. Why Human Suffering?

Older than Job is this question and yet new as the last person who has had to suffer pain or to endure hardship. The Bible does not give a direct answer to the question as to *why* we have suffering and affliction.

The Jews in their self-righteousness believed that all suffering was the result of sin: "Be good and you won't suffer; be bad and you will suffer." But the

problem is not that simple. Here is an innocent baby that suffers from a contagious disease. Was the baby guilty? Jesus said words to this effect: "Do you think those Galileans who were victims of Pilate's wrath were more wicked than many Galileans who were not killed? Or that the people who were killed by the fall of the tower of Siloam were more deserving of death than many who were not killed?"

In the opening chapter of *Country Doctor*, the author tells his experience in the great Johnstown flood. He found himself carried down the rushing waters astride the ridge of the roof of a house. He was saved, but all his relatives were drowned. Was he better than they?

In *The Bridge of San Luis Rey*, Thornton Wilder describes a primitive bridge of woven osier, built by the Incas, on the high road from Lima to Cuzco. It was a mere ladder of slats, with handrails of woven vines, swung over a deep gorge. Only pedestrians could cross the bridge. Horses and coaches had to go down hundreds of feet and be ferried across the rushing stream on rafts. One day Brother Juniper came over the hill, and, stopping to wipe his brow, his glance fell upon the bridge. Five people were upon it. Suddenly he heard a sharp snap and he saw the bridge break and the five gesticulating people fall to their death in the gorge below. Most people would have said, "Ten more minutes, and I..." But Brother Juniper thought, "Why did it happen to these five?" He decided then and there to find out. The book purports to give the history of these people, history which Brother Lawrence discovered through six years of painstaking inquiry. But he never discovered why that fate came upon those five. It could not be proved that they were any better or any worse than many another five people who were not on the bridge.

In some cases, however, we can clearly see that suffering is the direct result of specific sin.

We can reasonably believe there would be no suffering and no affliction had it not been for the sins of the race.

We can be sure, for illustration, that the present world situation, with its hatred and war, has its roots in the sins of this and the preceding generations—sins of omission and sins of commission. But we know, also, that in the nations most involved today, there are many good people, God-fearing and God-loving people, who are suffering untold afflictions.

We cannot believe that the victims of avalanches and typhoons and lightning are any more guilty than those untouched. Such natural disasters prove nothing as to the *why* of human affliction. But we must believe that since God is good, there is some good reason for these occurrences.

III. What Shall We Do with Afflictions?

We may engage in wishful thinking. Like the Persian poet, Omar Khayyam, we may long

"To grasp this sorry scheme of things entire,
Shatter it to bits—and then
Remold it nearer to the heart's desire."

But this gets us nowhere. "If I were God, I would do thus and so" is the way most of us put this wishful thinking. But since we cannot destroy the world and then remake it, there is no point to such wishing.

We may deny the existence of human affliction. *Christian Science*, so called, borrowing a great deal from Eastern philosophies, tries by subterfuges of various sorts to prove that afflictions and evil exist only in the mind. But the arguments advanced do not answer the questions of a thinking, suffering man.

We may take the Stoic attitude toward affliction. We may say: "Well, here it is. We must take it. Kismet—it is to be!" This attitude tends toward hardness and fatalism.

We may engage in self-pity. We may cry out, "Is there any sorrow like unto my sorrow?" We may be sure there is. No one has reached middle life, but has experienced some troubles. The person who keeps pitying himself intensifies his own troubles and becomes a burden to other people.

We may try to drown our troubles. Some seek an opiate—drink, pleasure, or travel—in an effort to forget, but all these attempts prove futile.

IV. The Christian Attitude toward Affliction

Christ neither explained affliction, nor sought to explain it away. Accepting it as one of the inevitable things in life, he tells us what to do with it. He tells us to use it. He not only tells us to use it, but he shows us by example how to do so.

Christ turned a wilderness ordeal into a moral victory; his experience of hunger into the high teaching that man does not live by bread alone. He turned every criticism into an opportunity for teaching. The beautiful parables in the fifteenth chapter of Luke were given in answer to carping critics. By offering up his life upon the cross, he turned the cross into a thing of beauty and of power. He made death a doorway into his Father's house.

He taught the apostles that there were better things than earthly riches, so that they said, "Silver and gold have I none, but such as I have, I give." He turned persecution into a means of missionary

expansion: "They that were scattered abroad went every where preaching the word." Through Christ, Paul and Silas turned a prison into a place of prayer and praise; they turned a shipwreck into a witness for Christ. Paul said, in substance, "I glory in my weakness, for in my weakness, Christ reveals his strength" (2 Cor. 12: 9).

So, through the ages, Christians who have followed Christ have used afflictions of all kinds as stepping-stones to higher things. Space would not suffice to tell of the blind Milton, the deaf Beethoven, the poor Mozart, the imprisoned Bunyan, the rheumatic Spurgeon, the tubercular Brainard; of Carey with his insane wife, and of the myriads of other heroic souls who have come through great tribulation.

A missionary doctor treated a Chinese patient who previously had been among those who had wrecked his hospital. "Why did he do that?" asked Chiang Kai-Shek of his Christian wife. "Because he is a Christian," she answered. "Then I want to be one," said Chiang Kai-Shek, now the great generalissimo of China. Because the doctor used his trouble, his witness for Christ was convincing.

"Not a victim of the Divine Will, but a victor through the Divine Will!"

So, since no explanation is forthcoming as to the why of suffering, let us follow Christ's example and teaching and use to the highest ends every kind of suffering that comes our way. Resolve not merely to make the best of it, but rather to make the most of it.

Habakkuk said: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord is my strength" (Hab. 3: 17-19).

VIEWPOINT OF YOUTH

By Colena M. Anderson

Greetings:

Because some of you who read this column have written to me, and more of you have spoken to me, I feel that I know many of you. So with the editor's kind permission, I am taking this opportunity to wish you and your classes a New Year filled with spiritual growth.

Looking ahead, we foresee difficult days. What the year 1941 will bring to us as individuals and as a nation, none of us can tell accurately. What it will bring to us as church-school teachers of youth we can in some measure predict; the lessons for the coming year are geared to days of difficult living. In these lessons we find defenses well outlined for our own immediate use. By New

Year's Day, 1942, let us hope that the shadows over America will be less somber than they seem today. Let us now take unto ourselves the whole armor of God, that we "may be able to withstand in the evil day, and having done all, to stand."

Be It Resolved

Annual framers of New Year's resolutions are the butt of many a jest. There is satire in the jesting; it points the accusing finger of ridicule at the shallowness of some of their good resolutions. On the other hand, there is also danger in the jesting; it intimidates some resolutionists and causes them to forego that initial step forward which all sincere intentions provide.

As church-school teachers (alert to the call of our denomination) we have a sacred obligation to make resolutions and to keep them. Among our resolutions should be one to fulfill the requirements of a good lesson. One of these is that the teacher claim the attention of the class from the very beginning of the lesson. Another is careful planning and adequate preparation so that the class will receive the very best instruction that it is possible to give them in the time provided.

Two Essentials for Youth

Wide-awake youth always have been impatient for answers to their questions. They want to know "the reason of the cause, and the wherefore of the why," and teachers must encourage this native instinct. But more than this, teachers must draw out and develop another native instinct, one that goes deeper even than curiosity, and that is faith—faith that holds one fast to God even when no answers come. To do this effectively, review the lessons on Job that appeared on July 7, 14, and 21 of last year. Bring in also the witness of present-day faithful followers who say with Job, "Though he slay me, yet will I trust him." Are you, the teacher of these youth, among these faithful ones?

Another lesson that youth need to learn is the one brought out in the Golden Text for today. Jesus' response to human suffering is the way whereby this master fisher of men has drawn many a soul to himself. One section of the Scripture for today deals with the subject of Sabbath healing. Do not become involved in this question. The important verses for discussion are not verses 14 to 17, but verses 10 to 13. Here we find the second essential lesson: *Jesus cares when we suffer.* Jesus does not explain the cause of our sufferings. He experiences them with us and alleviates them. He takes the ancient canvas upon which was painted the temporary portrait of a just and jealous God and with sure, quick strokes he gives

us the eternal truth of a loving, merciful Father.

Points for Further Emphasis

1. *Explain "To understand suffering we need the light of eternity."* The old Jewish point of view, that suffering or sorrow come about as a result of sin, still holds with many people today. Young people do not readily accept the explanation that their youth keeps them from full understanding, but they can appreciate the fact that Jesus' attitude came from infinite wisdom.

2. *The place of trouble in the development of character.* It is a common opinion that artists do not become really great until they have passed successfully through some suffering. This is a debatable point, and one that should provoke an interesting discussion. Christ does not say that everyone must suffer any more than he says that suffering comes because of sin. But he viewed all suffering with compassion and he always tried to show his followers that they must not let it stand in the way of the development of personality.

3. *Review briefly the theme of "Through Tragedy to Triumph,"* by Basil Mathews. This book is still on the missionary reading lists, so it should be available through your pastor or the missionary societies in your church. It contains a good deal of material appropriate for this lesson.

4. *List on the blackboard or in a notebook the human afflictions cured by Jesus.* As this is done, give the Bible reference and ask someone to find the account and either read or tell it to the class.

Assignments for Next Sunday

1. Bring to class Bible verses that tell of the controversies over Jesus' healing on the Sabbath.

2. Bring to class Bible verses that tell of Jesus' concern for persons.

3. Bring to class items from society pages of local newspapers. Look particularly for accounts of parties and dinners.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. The Problem of Evil.

PRELUDE. "O for a Thousand Tongues."

HYMN. "Rejoice, Ye Pure in Heart."

PRAYER. (By an older member of the school, who will have experienced both good and ill in his life.)

"O Father of Lights, in whom there is no variableness, nor shadow cast by

turning, may we at this hour be led into a full and quiet knowledge of the truth lying behind good and evil. May this new knowledge enable us to face life without cringing, and to rise up after every blow of fortune to call Thee blessed. Amen."

SCRIPTURE. Job, chapter 5. (This chapter is better suited for reading by someone with a feeling for the value of words and ideas than for reading responsively.)

POEM. The sixth stanza of Browning's "Rabbi Ben Ezra," beginning "Then welcome each rebuff." A vigorous young man could do this well.

HYMN. "Count Your Many Blessings." Select a class to stand on the platform and sing the verse, while the entire school joins in the chorus.

STORY.

THE STRANGER

Johnny had a visitor. He had never seen this caller before, and he felt very shy, and ill at ease in his presence. He did not know just how to go about entertaining him. The stranger's name was a queer one: Mr. Stay-at-home-today. But this visitor began to come to see Johnny often, for Johnny had a physical weakness that prevented him from going to school regularly. At first Johnny was quite angry when Mr. Stay-at-home-today made his appearance. Johnny wanted to be in school with his friends; he wanted to play football; oh, he wanted to do a thousand things! However, since this caller came so often, Johnny soon learned to entertain him. He liked to read best of all. You should have seen the pile of books Johnny read with his visitor!

By and by Johnny became stronger. Mr. Stay-at-home-today came less often, and finally quit coming entirely. Johnny grew up and became dignified John. He worked in an office. He began to gain a reputation for knowledge, and when he was asked, "How in the world did you know that?" he would answer, "Oh, I read it in a book once." Soon John was promoted, and now he is very successful, and people like him. He often says to himself that he owes more to Mr. Stay-at-home-today than to any real person he knows.

There are many Johnnies, and grown-up Johns and Marys and Bills, who have strangers visit them. These strangers have the queerest names: they are Illness, Poverty, Disappointment, Loss, and Failure. Some day these Johnnies, Johns, Marys, and Bills may find to their great astonishment that they owe a great deal to these unwelcome guests!

ANNOUNCEMENTS.

HYMN. "Be Strong, We Are Not Here To Play."

PIANO RECESSIONAL. "True-Hearted, Whole-Hearted."

Christ's Valuation of Personality

Luke 14: 1-14

Luke 14: 1-14

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down

in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

KEY VERSE: *Is not the life more than meat, and the body than raiment?—Matt. 6: 25*

TO BE READ EACH DAY

- Jan. 6. M. Significance of a Sabbath Cure. Luke 14: 1-6
Jan. 7. T. Ambition at a Feast. Luke 14: 7-11
Jan. 8. W. Hospitality without Recompense. Luke 14: 12-14

- Jan. 9. T. Appraising Life Correctly. Matthew 6: 24-30
Jan. 10. F. The Higher Values. Jeremiah 9: 23-24
Jan. 11. S. Vanity of Vanities. Ecclesiastes 2: 1-11
Jan. 12. S. What Is Man? Psalm 8

SCRIPTURE SAYS—

By W. W. Adams

Jesus was always popular. Even when some men hated him intensely, the masses were attracted to him. He was no recluse. He could never have lived in a monastery. He must have had abounding bodily vigor. He had a balanced, pleasing personality. He was always helping people in both natural and supernatural ways. He must have been a pleasing guest in the home. He was utterly sincere, void of all pretense. His piety was never faked. He enjoyed being with people and having fellowship with them. He was never backward, neither was he obtrusive and self-assertive.

Moreover, he was genuinely religious, mindful always of human need and of personality as the supreme value. Nothing was sacred that in any sense smothered personality. He would observe social conventions fully, unless they stood in the way of doing good. If they did, he would fling all rules of conduct aside with a daring that was breathtaking.

Long before the events of today's lesson the Jewish leaders had joined battle with Jesus (Mark 3: 6; Luke 6: 11; 7: 36-50). These leaders often sought to trap Jesus, so as to break his popularity with the masses.

A Man with the Dropsy Healed (vss. 1-6)

We here come face to face with both lawyers and Pharisees. They represented the best in Israel. Most of their conduct and teaching was good. But as is often true with religious leaders, they were woefully blind to some things.

The Jews had so expanded the fourth commandment, "Remember the sabbath day to keep it holy" (Exod. 20: 8), that it prohibited work of any sort on the sabbath. It had become a burden to live on that holy day. They also had expanded Nehemiah 8: 9-12 to suit their convenience. Elaborate feasts were held on the sabbath. Most of the preparation was made in advance. To such a feast Jesus was invited.

He saw there before him a man with the dropsy. This man may have been a member of the family or an invited guest. He may have come uninvited, hoping for healing at the hands of Jesus. More likely still, he was there by invitation from Jesus' enemies. They were setting a trap for Jesus. It was the sabbath. To have this incurable man present, they thought, would put Jesus in a precarious situation. Not to heal the man could be construed by his enemies as an admission on his part that he lacked power. To heal the man would lay him liable to prosecution for breaking the law.

Jesus sensed the situation; he fore-

saw the trap. No one had spoken to him. But he answered the situation by speaking directly to the leaders. He knew they were "watching him," looking at him slyly, critically, out of the corner of their eyes.

His question was addressed especially to the lawyers. Is it lawful to heal on the sabbath? He knew their blindness to human needs, to the value of personality, and their slavery to externalities.

See the leaders flinch as they recognize that Jesus has turned the trick on them. They are caught in a dilemma. To answer "no" will justify Jesus in not healing the man and they cannot charge him with a lack of power. To answer "yes" will enable Jesus to heal the man without fear of being charged with doing an unlawful thing.

Every person present knew the correct answer to Jesus' question. Jesus acted upon the truth. He did three things: he took hold of the man, healed him, and sent him away. Sending him away proves that he was not a guest. It would, to some extent, relieve the tension at the meal.

Jesus could not let so good an opportunity for teaching go by. The cattle upon a thousand hills belongs to Jehovah. He cares for the dumb animals, the sparrow, the flower of the field. This fact found expression in the law (Deut. 22: 4). "A righteous man regardeth the life of his beast" (Prov

12:10). Jesus knew the people's customs. To each one he put the question, "Would you refuse to lift your ass or ox from a pit on the sabbath?" Each one of you would lift it out at once, and in doing so would not break the law. How much more then a human being?

Their silence was more eloquent than words. They had not the strength or nerve to answer. They dared not admit that they cared more for a beast than for a man. The masses had not seen through the maze of inconsistent teachings of their leaders. But Jesus had. To be able to do good on the sabbath and not to do so, would be sin. The Jews and not Jesus were violating the sabbath. Jesus sought to restore the true sabbath.

Religion is not law; it is not a set of rules. It is love, a force, a power driving men to action in serving and doing good. Jesus was inconsistent here. He always sought to help the needy—the outcasts, friendless, sinners, children, women, sick, poor.

Humility Enjoined (vss. 7-11)

Jesus spoke to the guests. He had observed as they were coming in how they kept scrambling for the seats of honor. The guests would recline, three or more on a couch. The middle position was first in honor. The host usually placed the guests as he desired, according to their dignity or his wish. (Compare our place cards at a banquet.)

Jesus spoke this message in a good spirit. He was not stiff, tactless, arrogant, didactic. He was courteous, half humorous, yet serious. Let us analyze his message.

a) He speaks of being bidden to a marriage feast, not a dinner like the one then in progress. Introducing a different kind of gathering took some of the sting out of his reply, but all could make the broader application.

b) On the negative side, he bade them not recline in the chief seat. Recall Jesus' rebuke of the Pharisees elsewhere (Matt. 23: 2-7).

c) Why not take the chief place? Because, if you do, you risk great embarrassment. A more honored guest may come in. The host then will come and ask you to take a less honored position, thereby making room for the honored guest; and you with shame will have to take the lower place. To be in that lower place will be disgraceful only to one who selfishly sought the higher place.

d) On the positive side: he bade them when arriving at a feast to recline in the lowest place.

e) Why take the lowest place? Because then you cannot be embarrassed; you cannot be asked to go lower. On the other hand, the host may come to

you and, in recognition of your modesty, ask you as a true friend to come up to the higher place.

f) Result: you will have honor in the presence of all the guests (cf. Prov. 25: 6-7).

g) The lesson drawn: we determine our final place in the thoughts and honors of men and of God. We may exalt ourselves; think, plan, seek to have our claims advanced, to get men to honor us. If we consider ourselves self-sufficient, righteous, deserving of first honors, we shall be brought down, humbled. Pride goes before a fall. Or we may humble ourselves; seek to serve, exalt, honor others. If so, we also shall be exalted. Both God and men will finally place honors where they are due (cf. Jas. 4: 10; 1 Pet. 5: 6).

Jesus thus took a simple matter like table etiquette and taught a basic principle of the kingdom. Humility is required always, both in the small and in the large things of life.

Hospitality and Service Enjoined (vss. 12-14)

Jesus next spoke to the host. He, too, had been selfish in inviting the guests. Let us outline this instruction also.

a) "When thou makest a dinner or a supper"; any sort of social gathering is included.

b) On the negative side: do not make a habit of inviting your friends, brothers, kinfolk, rich neighbors. Not that you are to ignore or mistreat them, but that they are not to be your first concern.

c) Why not invite only my friends? Because, to do this and no more is pagan, selfish to the heart. It leads to a return invitation, a recompense, a "pay-you-back feast." Of course, an un-Christian man would welcome this reward.

d) On the positive side: invite the poor, the maimed, the crippled, the blind. God calls, blesses, shows mercy to these groups. Jesus habitually showed mercy toward the needy. His motive always was service, never to be served.

e) Why invite these friendless ones? Because they are not able to give a return invitation; they cannot pay you back. You will get your reward fully in the life to come. But you will also be richly blessed in spiritual peace and joy now. You may not be blessed in material riches, but you will have part in God's kingdom. In the resurrection of the just, you will share God's fullness (Prov. 19: 17; Matt. 25: 40). This calls, of course, for faith on our part in both God and the future.

Most of our social contacts are pagan in motivation and in results. The service motive is almost completely absent. How many invitations to dinner do you give out to people who cannot and do not

return the invitation? How much Christianity is there in showing kindness only to those who have done you a favor? What would happen if over a period of a year all Christians should practice the teachings of this Scripture?

LESSON APPLIED

By Howard K. Williams

Aim. The purpose of this lesson is twofold: first, to explain this portion of Scripture in a clear, practical way, so that your class members will see its meaning for their lives; and, second, to give them the feeling, "I really am important in God's sight and I want to measure up to his expectations."

Preparation. Nothing can take the place of a slow, thoughtful reading of the passage. Secure a clear picture of the scene. Then read the passage phrase by phrase for the suggestions they give as to practical applications. After making your teaching outline, seek illustrations that will really throw light upon your thought.

I. The Scene

"He went into the house of one of the chief Pharisees to eat bread." Jesus was sociable. He liked people. One would think he would have become tired of them, for wherever he went they followed him. They crowded about him so much that the rest he needed was often disturbed. One would think also that he would have shunned invitations to dinner, especially dinners in the homes of Pharisees, but we have no record that Jesus ever refused such an invitation. Yes, Jesus loved people.

The time we spend at table, eating together, can furnish both fellowship and inspiration. William Wilberforce told how his family looked forward to their main meal as a jolly good time and also as a time of wonderful training. Every remark they made, they must be prepared to fortify with a good reason. "It is going to rain," someone would remark. Someone else would say, "What makes you think so?" and the speaker would be required to give his reason. "It was there at our family table," said the great debater in Parliament, "that I learned to debate." Does a friendly reasoning conversation grace your meal-time?

"They watched him." The word used here contains the idea of furtively eyeing someone to find a flaw. You know the type. "Yes, he is all right, but . . ."; then the criticism. See Mark 3: 2, where the same word is used: "They watched him, whether he would heal him on the sabbath day." See also Luke 6: 7. The Pharisees hounded Jesus and watched to find some chance to condemn him (Luke 20: 20).

When I was in the seminary I preached in a little town. A great-hearted man kept open a large room in his home that the young people might meet there on Saturday nights and have a good Christian time together. Everybody joined in the fun, excepting one young fellow who would always come and sit in a corner and furtively look about the room, seemingly just to find fault and to carry tales. He was a little Pharisee.

"And, behold!" Of course, if you are looking for a chance to find fault, you will find it. The Pharisees did. "And, behold, there was a certain man before him which had the dropsy." Would Jesus heal him on the sabbath? "Aha!" thought the Pharisees, "here is going to be something!" Their relish for scandal was so evident that it is significantly said, "Jesus answered." He saw their looks and thoughts and answered them, though they had not yet spoken their disapproval.

What a mean attitude the Pharisees displayed! How it spoils any gathering! Be sure you do not sit in the seat of the scornful.

"Is it lawful to heal on the sabbath day?" They knew that it was, but they could not admit it without incriminating themselves. They knew that Jesus was right. Any one of them would have helped his ox out of a hole, even on the sabbath. But healing a stranger? That was different!

II. Christ's Valuation of Personality

Why did Jesus accept invitations from Pharisees when he knew the kind of people they were? Because even a Pharisee was valuable in his sight; valuable, not because he was a Pharisee, but because he was a person. Jesus loved the unlovely, not because they were unlovely, but because they were persons. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Jesus talked with the woman at the well, not because he condoned her sin, but because she was a person. "If you love them which love you, what reward have ye?" Jesus asked. Love all, because they are persons.

These Pharisees, hypocritical though they were, had souls to be saved, and Jesus went about trying to save them. Even so we must help the Pharisees of this present day to find salvation. A true Christian cannot say, "I don't like that old hypocrite and I steer clear of him." That is, he cannot if he wants to be like Jesus.

How had the man with dropsy come to be at the feast? Did he belong to the family of the Pharisee, or had he in oriental fashion merely come to look on? However it may have been, Jesus

saw the need of this poor person. He saw him for two reasons, because the man needed him and because the company needed a lesson. There are people today who need us. We must see the people and we must see their need, if we would follow Jesus. Albert Schweitzer, that great present-day missionary doctor in Africa, has related his feelings as he stands by a man on whom he has operated, waiting for him to come out from under the influence of the anesthetic. So Jesus waits anxiously for us to come out from under the sin that has deadened us to his love.

Mr. Morrow, when he was appointed to represent the United States in Mexico, was asked what he thought he could do with the Mexicans. He replied: "Well, there is one thing I can do. I can love them."

So Jesus loved both the self-righteous Pharisee and the man ill with the dropsy, because they were souls, persons, and we must do the same, if we would follow his example. To despise or hate or ignore anyone is to be unlike Christ. Everybody was somebody to Jesus. Is everybody somebody to you?

III. Our Attitude toward Persons

With what meticulous care the seating must be arranged at state banquets lest the representative of some foreign country feel snubbed! How like the parable of Jesus! "Don't scramble for the best seats!" Yet that is what people are doing all the time. Even Christians! How peeved if they don't get them! To sit in the highest seat is not the most important thing in life. It is much more important to be right in God's sight. It is better to be called up than to be called down.

I used to have a little booklet entitled, *How To Behave at a Banquet*. It was a take-off on selfishness. It directed you to scramble for the best seat and to keep your eye on your competitor. If you happened to spill your soup in your neighbor's lap, you should tell him not to mind. Assure him that you really did not care for the soup anyway. No matter about your neighbor's clothes. You yourself were the chief consideration.

"Be a person and treat everyone else as a person!" said Kant. "Do as you would be done by," said Jesus. It pays to be humble even though it does not appear to pay. "People take you at your own valuation" may seem to be true, but in reality it is not.

Rudyard Kipling, addressing the students at McGill University, said: "Sooner or later you will see someone to whom the idea of wealth does not appeal, watch him! You may laugh at him. You may meet him on the farm, in the office, in the legislature, but wherever

he is, his little finger will be stronger than your loins. You will find no weapon that will conquer him. Whatever you gain, he will gain more." Even so, the man who exalts not himself, but who esteems others better than himself.

The second of Jesus' parables does not forbid the social fellowship of friends, but it does emphasize the need of generous thoughtfulness for those less fortunate than ourselves. To give yourself to those who need you, will do more good and bring greater happiness than swapping dinners with your friends.

IV. The Reward, "Thou Shalt Be Blessed!"

"Blessed" through seeing some respond to your Christian friendliness. A beautiful story, entitled "His Masterpiece," tells of an artist who had gone to a little town in the West for a rest and for material for his paintings. He would stand outside the post office and exchange friendly greetings with the people who came for mail. As he did so, he watched them closely. One day he noticed a stranger, a young man, who yet seemed old and bent with cares. For several mornings he watched this discouraged man come and go. Weeks passed. Then one day the artist addressed the stranger: "My friend, I am an artist. I have just finished a painting. Will you come and give me your opinion of it?"

Startled, the young man answered, "Sir, I know nothing of art. My opinion would not be valuable." "But do come," urged the artist.

Together they went to the improvised studio. Placing the easel holding the painting in the most advantageous light, and the young man in the position from which he could best view it, the artist drew aside the covering. The young man looked. Then, as he continued to look, the artist saw the man's chin rise, his shoulders straighten, a look of determination come upon his hopeless face. "Thank you!" said the artist. "This is my masterpiece!"

It was a portrait of the young man, not bent and stooped, but as the young man could be and should be. The youth had read the meaning of the painting. Are we helping others to see what their lives may be through the power of Christ? Are we stimulating others to live at their best?

V. The Submergence of Personality

In olden days, slavery militated against the proper valuation of personality. Life was cheap.

Later, machinery had a tendency to make persons parts of the machines they ran. Today, totalitarianism, communism, and militarism threaten the proper evaluation of the individual.

We must never forget that persons are precious in the eyes of God. We must love them as Christ loved them. It is inspiring to know that the Lord has need of each one of us.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Introduction

Begin the lesson with a rapid reading of several of the local society items that were called for last Sunday in "Assignments for Next Week." Discuss for a short period the good time that must have been had by all, the value of certain types of entertaining, the need of recreation—whether or not some folks overdo it. (Be careful not to build up a condemning attitude here.) Then, while the wave of human interest is at its height, ride in on its crest with Luke 14: 12-14.

That seems like opening the lesson with the climax, but these particular verses make a fine beginning, and they give you a broad and deep introduction to your topic, "Christ's Concern for Persons."

Developing the Lesson

After the Scripture reading ask the question, "Does Jesus mean that we are never to invite friends or kinsmen?" Of course not! Note his own dining with his friends, Mary and Martha and Lazarus. Moreover, remind the class of his invitation to dine with Zacchaeus. Guests in those homes were not all lame and poor and blind, yet Jesus went there and to other such homes without any apparent disapproval.

Why then, did Jesus make the statement that appears in verses 12 to 14? To answer this question the class will have to go back to the first verse of the chapter, or the teacher will have to re-create the scene—showing Jesus as a guest in the home of one of the rulers of the Pharisees, picturing the social gathering on the Sabbath, the abundance of food, all cooked the day before, the friends and brethren, kinsmen and rich neighbors of the ruler present, some of them already seated in the chief places that they had appropriated early. Do you think that this ruler of the Pharisees had invited Jesus in the spirit that prompted Mary and Martha and Zacchaeus to invite him to their home? What was it about this host and the guests that made Jesus' tongue become sharp? Was it not because all they stood for opposed all that he preached? Their excessive eating and drinking, their ostentatious display of wealth and power, their self-aggrandizement, their contempt for the poor and the maimed haunted Jesus' simple tastes—self-efface-

ment, deep concern for all the underprivileged.

Christ's Concern for Persons

At this point in the lesson, call for the Bible verses that show Jesus' concern for persons. List these on the board. Among them you will surely have: Mark 1: 23-26, 40-45; John 5: 1-6; 9; Luke 13: 10-21; 14: 1-4; Mark 3: 1-5; Matthew 9: 27-31; Luke 17: 11-19; Matthew 14: 15-21. Check those connected with the controversy over healing on the Sabbath. Give the class an opportunity to express opinions on this controversy, but do not spend too much time on it. Remember that the use of the Sabbath is not the topic for today. Did the scribes and the Pharisees have any right on their side? Explain what Jesus meant in his criticism of their faithfulness to law—their disdain for the common people that grew out of the laws forbidding all but the more superficial connection between the classes. Was their sin one of commission or omission? Can you find any comparison between the relationship of the common people with the Pharisees of Jesus' day and the relationship of the untouchables in India with the high-caste Hindus today?

To Jesus, life was a precious gift. "What should a man give in exchange for his life?" "I am come that they might have life, and that they might have it more abundantly."

Our Concern for Persons

How many of your class, after attending a dinner or a party with friends, have asked themselves, "But who are the poor and the maimed, the lame and the blind, whom Jesus declares that I should entertain?" How many of the class ever have had a party of their own for these poor or maimed or lame in body or in soul?

Has your class, either as a group or as individuals, ever given a party or a dinner in the church for some of the less privileged children of the town? Ever sponsored a Hallowe'en party for the boys who constantly play hide-and-seek with the police? Ever become friends with shut-ins? Ever asked your local charity organization for the names of mothers of little children and offered to care for those children for an afternoon? Ever sought out the sufferers from rheumatism or arthritis and offered to do errands for them, shopping or mailing letters or bringing books from the library? Ever concerned yourselves in a special conversation with the disheartened, discouraged, disillusioned ones in your own midst?

All these things are merely suggestions as to ways in which you can help your class to develop a personal concern

for the individuals who live near them. Having learned to know and care about what happens to neighbors and town-folk, young people can then be led into a real concern for the welfare of humanity.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Christian Personality.

PRELUDE. "Holy Spirit, Faithful Guide."

HYMN. "Angel Voices, Ever Singing."

SCRIPTURE. 2 Peter 3: 1-14. Superintendent and school read responsively.

DISCUSSION. Marks of Christian character.

1. *Self-Denial*. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16: 24).

2. *The Practicing of Religion*. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1: 27).

3. *Struggling Confidently*. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air" (1 Cor. 9: 26).

4. *Loving the Unlovable*. "For if ye love them which love you, what reward have ye? do not even the publicans the same?" (Matt. 5: 46.)

5. *Renewal in Christ*. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5: 17).

QUESTION BY ASSISTANT SUPERINTENDENT. What manner of persons ought we to be? (See 2 Pet. 3: 11.)

ANSWER BY SCHOOL. We ought to be diligent, that we may be found of Him in peace, without spot, and blameless. (See 2 Pet. 3: 14.)

PRAYER. (By school secretary.) Merciful Father, may we not be content to lead colorless, undistinguished lives. May we be impelled by the Holy Spirit to strive to attain the heights of Christian character. Help us to see clearly the sacredness of our being. Help us to know the possibilities of our lives when directed by Christ. May we all be found new creatures in Christ Jesus. In his name we pray. Amen.

ANNOUNCEMENTS.

HYMN. "Nearer, Still Nearer."

PIANO RECESSIONAL. "Saviour, More than Life to Me."

The Slighted Invitation

Luke 14: 15-35

Luke 14: 15-24

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

KEY VERSE: *Come; for all things are now ready.*—Luke 14: 17

TO BE READ EACH DAY

Jan. 13. M. The Gospel Invitation. Revelation 22: 17

Jan. 14. T. The Guests Invited. Luke 14: 15-17

Jan. 15. W. The Invitation Slighted. Luke 14: 18-20

Jan. 16. T. Widening the Invitation. Luke 14: 21-24

Jan. 17. F. The Great Wedding. Matthew 22: 2-10

Jan. 18. S. Everyone Invited. Romans 10: 11-15

Jan. 19. S. The Invitation Broadcast. Isaiah 55: 1-3

SCRIPTURE SAYS—

By W. W. Adams

There is no break between last Sunday's lesson and the lesson for today. The situations are identical. This connection is made clear by the statement that "one of them that sat at meat with him heard these things" (vs. 15). Jesus, along with other guests, had gone to a Pharisee's home to eat bread on a sabbath day (vs. 1). Jesus had healed a man with dropsy who was present and then had taught some vital lessons. All present were enjoying a great feast. Jesus accordingly talked about feasts, whom to invite, and the great reward in the life to come. One of the guests, perhaps himself a Pharisee, heard these things. He was acquainted with passages in the prophetic writings which described the messianic blessings and the future heavenly bliss as a bountiful, happy feasting time (Isa. 1: 19; 25: 6; 30: 29). He was dreamy, emotionally stirred. Feasts, great reward! A pious platitude burst from his lips: "Blessed is he that shall eat bread in the kingdom of God."

The Gracious Invitation (vss. 15-17)

This pious remark opened to Jesus a new opportunity for teaching. The remark doubtless was made in complete sincerity; it contained no hypocrisy and no braggadocio. The man, for the moment, was thrilled with the anticipated joy of sharing in the messianic blessedness. The speaker was, of course, complacent and self-assured. All Jews expected to share the kingdom. He did not for a moment question his having part in the great coming feast.

Jesus took the remark and taught some pertinent truths. If you desire to share the feast, something more basic is required than pious platitudes. Take your eye off the *future*, focus your mind on the *now*. As John the Forerunner had said, quit saying that you have Abraham as your father. Do not assume that by being one of Abraham's children, you are thereby guaranteed a share in the future great reward. The great feast is now ready, God's provision for you is now available; the invitations are now out. But these invitations were being rejected. To reject them is fatal. You may think you are ready to share the resurrection and recompense of the just in the great coming day and yet be disappointed. I call you to act now before it is too late.

These truths are driven home in simple fashion. A certain man prepared a great supper. The man here must represent God. Jesus did not at this point put himself into the picture. That will be done at the end of the parable. It was a great supper—a great messianic feast, a magnificent, formal banquet.

He called, or invited, many. True to Eastern custom, this invitation merely served notice that the banquet was being prepared and asked those invited to be ready when the time arrived. Doubtless the people indicated their pleasure and willingness to come. Many were thus invited. Historically, it was the Jews who received this original invitation. In the parable of the marriage of the king's son (Matt. 22: 1-14), a parable similar to, but also different from, the one now under consideration, Jesus clearly likened the kingdom of heaven to a great

feast. Only the Jews could qualify as the ones first invited into the kingdom.

After the first invitation had been given and as the feast neared completion, the man sent out his servant to extend the definite invitation to come. To refuse now, except under absolute necessity, would be an insult. One thinks of John the Forerunner calling the people to come, "for the kingdom of heaven is at hand"; and of Jesus continuing the invitation (Matt. 3: 2; 4: 17). So now, at the hour of supper, the call went forth, "Come; for all things are now ready." How little Jesus' hearers appreciated that he then was calling them to come at once to his great feast!

The Ignoble Refusal (vss. 18-20)

The man had prepared the feast in full expectation that the invited guests would come. Yet with one consent, from a common opinion or agreement, they began to make excuses. It appears that they agreed among themselves not to go; and by not going, to make the feast a failure. None said "no" outright. They only slighted the invitation. They put temporal interests ahead of eternal interests. One thinks again of the long history of Israel's rejection of God's great offers and promises (cf. Stephen's speech, Acts, chapter 7).

They all began to make excuses for not coming now; implying that when these pressing interests were out of the way, they might accept. Three samples of the excuses are given. The first excuse—first in point of time, not in importance—had to do with material possessions. This man said that he had bought a field and that he must go to

see it. Had he not seen it before making the purchase? Strange procedure! Why the hurry now? Certainly no one could steal the land. He had time to go to the feast. But he asked the servant to have his excuse accepted. It was an excuse, not a reason.

The second excuse, like the first, illustrates Jesus' words in Matt. 13: 22: "The care of this world, and the deceitfulness of riches, choke the word." This man said that he had purchased five yoke of oxen. He must go prove them, test their strength, find how well they had been trained to work. This again was surely done before making the purchase. Only another excuse! Yet he begs to be excused!

The pleasures of life, as well as material wealth, come into the picture. The third had married a wife. Because of this, he was unable to come. Why not? The law that excused newly married men from military service (Deut. 24: 5) did not free them from social obligations. No, it was only another case of devotion to other interests. Along these lines, then, all made excuses.

The Invitation Extended (vss. 21-23)

The servant returned and reported these things to his master. Recall Jesus' lamentation over Jerusalem because of her rejection of God's great offer of salvation (Luke 13: 34 ff.). How many times did Jesus talk with his Father about the people's refusal of what he came to give? One wonders!

The reaction of the master of the house can be understood readily. The feast had cost him much. It was the best he could offer. It was a bountiful spread. It was prepared after the first invitation had been given and accepted. The invitation was given graciously, sincerely, joyfully. Now all have rejected it! No wonder he is angry! This anger is a revelation of the depth and sincerity of the Father's longing to share his good things with his people.

But the master is resourceful. Sinful, ungrateful men cannot, will not, defeat his purposes. A new plan is announced to the servant. Go out quickly; quickly, because the feast is now ready. Enter into the streets and lanes of the city—all the city of God's chosen people. Invite the underprivileged: the poor, the lame, the halt, and the blind! The publicans, sinners, harlots—the accursed, according to their superiors (John 7: 55)! Bring those people in here! What did the other guests think as Jesus spoke these words?

The servant obeyed. He went out and brought them in. Many came. The feast was a success, for the second-choice people accepted (Matt. 21: 32). The servant reported, "What you commanded has been done; still there is room."

There must be no vacant places at the feast. Go out beyond the city, into the roads and hedges, where the poor, unemployed, hopeless people loiter. One recalls Paul's descriptions of the Gentiles, the peoples whom God called when Jesus had been rejected by the Jews (1 Cor. 1: 26 ff.; Eph. 2: 12).

Compel them to come in! Not by force, but by appeal and persuasion. Break down their sense of unworthiness, their excuses. Bring them just as they are. Why this extension of the invitation to all men? To satisfy the gracious heart of the Master. My house must be filled. Gentiles will make up for Jewish failures!

The Refusal Fatal (vs. 24)

Were more solemn words ever uttered? "None of those men which were bidden shall taste of my supper." My supper—Jesus' supper! It is he who now offers salvation to his hearers. To refuse him is fatal.

This parable of the great supper was addressed to the pious guest, to all the guests, and to us. Now is our time; now is our day of salvation. Beware of pious platitudes. They cannot be substituted for instant, courageous obedience!

LESSON APPLIED

By Howard K. Williams

Aim. To show the practical value of spiritual truths, and the folly of deceiving ourselves with silly excuses.

Preparation. A careful, prayerful, well considered study of this passage, with its application to the lives of the class members today.

I. A Pious Exclamation

The tone of voice has much to do with the meaning of what a person says. Observe and see if this is not true. For example, if you use the right tone of voice, you can say almost anything and not give offense. How did the man mentioned in verse 15 say, "Blessed is he that shall eat bread in the kingdom of God"? Was he thrilled with the thought of the resurrection, mentioned a moment before? Or did he want to appear spiritually minded in the eyes of those present? Did he desire to make an impression on Jesus? Were his words merely a pious wish and nothing more?

The world is filled with pious wishers. They dream great things, but never set about making their dreams come true. The Jews of Jesus' day were among that number. They loved to be considered spiritual, but they neglected to practice such virtues as love, mercy, and kindness.

A good question to put to your class and to yourself is this, "What is your greatest desire?" Do you remember the

story Plato told of Gyges, a shepherd and servant of the King of Lydia? Gyges found a gold ring which, if the stone were turned inside the palm, had the marvelous property of making the wearer invisible. He used the ring in this way to gain entrance to the palace. He slew the king, married the queen, and reigned in the true king's stead. Plato asks, "What would you do if you had such a ring?" Could we trust ourselves to wear such a ring? If we knew that we could do anything and suffer no penalty, what would we choose to do? Could we feel safe if we knew someone else possessed such a ring?

In other words, if without restraint or unhappy consequence of any kind, we could choose that which we most desire, what would we choose? Do we really want to be like Christ? Do we really want to be with Christ?

It is difficult to say how much the man mentioned in this passage meant. If he was sincere, it was a noble wish. Is it your wish to be a member of the kingdom of God?

II. Jesus' Answer to the Man's Remark

The parable which Jesus relates is quite obviously the answer to the man's pious wish. "Do you really wish to eat bread in God's kingdom?" asks Jesus. "Well then, listen!" Then comes this parable which very definitely refers to the Jewish nation. God had prepared a banquet of spiritual truths. This had been prepared during hundreds of years through the law, the tabernacle, the temple, the prophets. Now the time had come for the banquet. God, through his Son, was giving a last call. But the pious wishers immediately began to make excuses. They made believe they wanted the kingdom, but they showed by their conduct that they wanted something else more. Their actions spoke louder than their words. One after the other, they refused the invitation and gave excuses as to why they could not come.

One cannot get far by wishing. The wishing carpet of the Persians is merely a myth. "If any man will do his will, he shall know of the doctrine," said Jesus. Wishing involves doing. Wishing is mere dreaming. How much are your wishes worth? How greatly do you desire to belong to Christ's kingdom?

III. Excuses

Jesus tells of three excuses that were made. You and I have heard them and many more. So had Jesus. He cited these three because they cover three fields.

1. *Possessions.* Here was a man who owned a piece of ground and he had to go see it. In modern language, he had bought a lot at the shore, or a farm in the country, and Sunday was the only

time he had to go look at it. "How hardly shall they that have riches enter into the kingdom of God!" Who is a rich man? Riches really are relative. A man with a little plot of ground, 20 x 40 feet, may feel rich and may allow that plot of ground to stand between him and heaven.

"I would come to church, but I fear to leave my home lest someone should break into it and steal my possessions." Our attitude toward possessions may keep us out of God's kingdom. What do you allow to come between you and Christ's kingdom?

2. *Business.* "I am a farmer, and I have just purchased some oxen. I must go see how well they will pull together. Pray have me excused." Put that in modern terms and it goes like this: "I have to make a living. I can't tire myself out with religious work. Business comes first with me." It does sound reasonable, at first glance, but look a little closer and see how short-sighted the businessman is if he forgets to feed his soul. An old minister, Canon Hoare, showed a very wealthy man over the cemetery connected with his church. After a business-like transaction in which the man chose a burial lot to his liking and the lease was signed, the good old minister said, "Now sir, you have made provision for your body; have you made provision for your soul?" Have you?

3. *The Home.* "I have married a wife and therefore I cannot come." What an excuse! He should have said: "Therefore I shall be sure to come. It is not easy to build a real home, so I shall come and get all the spiritual help I can."

Day after day I go about among the people. Time after time I am told: "We never go anywhere. We stay home all day Sunday, or when we go somewhere, we go together. No, we have nothing against the church or religion. We don't do anybody any harm. We just live quietly here at home." Besides being very selfish, such an attitude is exceedingly shortsighted. Let me give you one instance, and I could tell of many more. I was called upon to conduct a funeral service in a home where I had never been. I knew no one there. The husband had died suddenly. On my arrival, the wife immediately began to tell me what a good man her husband had been. He never went anywhere, except to work. He even came home, from a distant part of the city, to lunch every day. They never went out at night or on a Sunday. "We lived just for each other, and now he is gone," she sobbed. For over a year I called at regular intervals. I urged her to accept Christ and to come to church. She seemed eager to have me call, as though, perhaps by some magic, I could bring her husband back to her. Then one day I was called to her funeral. She

had been found in the kitchen with the gas "accidentally" turned on.

We cannot have a real home without Christ and the church. The time you spend in church is well spent, if you put the truths learned there into practice. A selfish home is not a good home. It must end in sadness which has no respite.

IV. An Angry Host

You cannot scare people into heaven. The fact is, you can't scare people much at all today. We all used to be afraid of the law, of policemen, even of the minister just a little, but today we are very brave. And to talk about an angry God is surely out of date. Yet Jesus did just that! Look up references in which we are told to fear God, to be afraid, not of those who can kill the body, but of him who can cast body and soul into hell.

Fear has a place in life and a very important place. You might well discuss what it means to fear God. Read verse 24. We should remember that God's anger is not a vindictive anger. God does not shut out. Man shuts himself out. He chooses not to be saved. We need, in this day of evil, to be heartily afraid to stay away from God's banquet table.

Think upon, and have your scholars think upon, the great spiritual banquet God in Christ has set before us—a banquet of comfort, peace, and victory here and hereafter. Every one of us knows the value of money and possessions and comforts. But every one of us also knows that there are times when these things prove insufficient. The truly rich people are those who have spiritual resources.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Beginning the Lesson

Because the lessons for last week and this week are closely connected, both in locale and thought, we would do well to begin with a review of the beginning of the feast at which the incident recorded today took place. With the quarterlies or Bibles in the hands of the pupils, have the class work out an outline like the one given below. The scribe of the class or the teacher should write the outline on the board. Or, if you think it better for your class, have the outline ready on the board before the session begins, and ask the pupils to expand the topics.

Jesus at the Feast

1. Host—description

2. Man with the Dropsy

- a) Jesus' question (vs. 3)
- b) Pharisees' response (vs. 4a)
- c) Jesus' own response
 - 1) In action (vs. 4b)
 - 2) In words (vs. 5)

3. Lesson I—Chief Seats

- a) Cause for giving it (vs. 7)
- b) Its teaching (vss. 8-11)
- c) Promises (vs. 11)

4. Lesson II—Guests

- a) Cause for giving it (vs. 12)
- b) Contents (vss. 12-13)
- c) Promises (vs. 14)

5. Lesson III—The Slighted Invitation

- a) Cause for giving it (vs. 15)
- b) Oriental courtesy (vs. 17)
- c) Three excuses (vss. 18-20)
- d) Master's reaction (vs. 21)
- e) Other guests (vs. 22)

The Class Project

Take time to check with the class on any projects that may have grown out of the lesson for last week. Ask for any individual reports that may be necessary. If nothing definite has yet been started, encourage the class to look around for ideas this week.

The Flimsy Excuses of the Guests

Study the excuses given in the lesson. A new field (symbol of property), a fine, new yoke of oxen (symbol of business), a wife (symbol of society). Are any of these excuses valid? What is the first thing about them that becomes apparent to the reader?

They always remind me of a personal experience that happened years ago in China. In Nanking, back in 1920, we bought water buffalo's milk from a Chinese dairyman. Now, milk from the water buffalo is very rich in butterfat, but our milk became less and less creamy until, in self-defense, we bought a hygrometer to indicate just how much—or little—fat was there. The day after we showed this to the milkman, our milk supply became half cream.

After awhile we grew careless and failed to make a daily check. Immediately the milk lost in cream and gained in water content. Again we called the milkman's attention to the reading on the hygrometer.

"Ay-yoh!" he exclaimed. "My stupid servant has again made a mistake. This is not your bottle of milk. This is your neighbor's. Wait a minute and I'll bring in yours."

When he returned from the cart he had a bottle of milk that registered half cream!

The excuses of the guests in today's Scripture were water-thin, too.

Consider Our Own Excuses

How do some of our excuses compare with this example? Take, for instance, the invitation to attend church. What excuses have you heard in response to a cordial "Come to church with me"?

What about the even more intimate

and significant invitation to become a Christian? What excuses have members of the class offered themselves or heard offered by others? List these on the board and group them under the main trends suggested in Jesus' story: property, business, society. Or do we today give other kinds of excuses that we can group under: pride, indifference, impatience, selfishness, superficiality, ignorance of the meaning of discipleship? Consider the following excuses and classify each under the above mentioned groups:

1. I've watched Christians, and their allegiance to Jesus hasn't made any difference in their characters.
2. I'm as good now as I ever can be.
3. I wouldn't want to give up some joys I know now.
4. I couldn't stand going to church every Sunday and hearing the same preacher.
5. The Bible is too hard to understand. It contradicts itself. I can't tell now just where, but I know it does.
6. I can't believe the miracles.
7. My friends would laugh at me.
8. I can be a Christian all by myself, without parading it in front of others.
9. Jesus says, "Take my cross," but I don't want a cross.
10. Sure, being a Christian is all right and I mean some day to take the stand, but not right now.

Assignments for Next Week

1. Bring in items from the Lost and Found column of your local newspaper.
2. Have someone volunteer to bring statistics of the town as to (a) total population, (b) church membership, (c) increase in membership during last year, (d) number of criminal cases on police records last year.
3. Interview a member of the police force on the topic, "The effect church-school attendance has on juvenile delinquency."
4. Ask one pupil to bring from his school a list of lost articles that have been in the department for more than a week.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. The Divine Summons.

PRELUDE. "Come Thou Almighty King."

HYMN. "Art Thou Weary, Art Thou Tired?"

SCRIPTURE. Isaiah 55. This sonorous passage may be read effectively by someone with a rich baritone voice.

PRAYER. By the Superintendent. (The following may be helpful as a guide.)

Our Father and our God, we come to thee for thou hast called us. Over the tumult of our life's wild, restless sea we have heard thy voice, thy voice that is not of this world; and now we come. Do thou bless us in accordance with our need and our capacity for service. Do thou lead us in the ways of life eternal. May none of us refuse to heed thy words of invitation whenever they may be spoken. In Jesus' name. Amen.

BIBLE DRILL. Many schools provide Bibles for use during the session, or encourage the members in the habit of bringing their own Bibles. See that everyone has a Bible and employ a teacher with an attractive, decisive manner to lead the drill. This person will name the invitation, and indicate the reference. The one who locates the verse first will stand and read immediately.

1. The summons to rest.
Matt. 11: 28.
2. The summons to the marriage feast.
Matt. 22: 4.
3. The summons to become fishers.
Mark 1: 17.
4. The summons to allay thirst.
John 7: 37.
5. The summons to life.
John 11: 43-44.
6. The summons to service.
Acts 16: 9.
7. The summons to discipleship.
John 1: 43.
8. The summons to sacrifice.
Mark 10: 21.
9. The summons to reward.
Matt. 25: 34.
10. The summons to cross-bearing.
Matt. 16: 24.
11. The summons to acceptable giving.
Matt. 5: 23-24.
12. The summons to return to God.
Hosea 6: 1.
13. Our summons to Christ.
Rev. 22: 20.

HYMN. "I Need Thee, Precious Jesus."

DISCUSSION. This may include some of the following points:

1. *Must we obey every summons?*

We may ignore the summons of nature to right living, but we shall lose our health.

We may ignore the summons of the law, but if we do we shall be arrested and punished.

We may ignore the summons of society to social affairs, but by so doing we may lose friends.

We may ignore the summons to business engagements, but if we do we may lose our jobs.

Every summons to do evil, however, must be ignored. No matter what we stand to lose by this refusal, the loss

cannot be so great as the loss that comes from engaging in sin.

2. *Must we obey the summons of God?*

We may ignore God's summons in the sense that we have power to ignore it, but we are foolish to do so, and for the following reasons:

- a) God calls us from death to life.
- b) He calls us from misery to joy.
- c) He calls us from doubt to certainty.
- d) He calls us from uselessness to usefulness.

3. *Can we know God's summons?*

By "trying the spirits" we shall be able to discern the true Divine summons.

The summons will be repeated often enough to insure that we surely hear it. Recall how the child Samuel was summoned repeatedly until he was sure that it was God's voice.

Another test is that the result of heeding God's summons will check with the promise given with the call. We shall find the reward to be "even as He had said."

ANNOUNCEMENTS.

HYMN. "Jesus, I Come."

PIANO RECESSIONAL. "I Heard the Voice of Jesus Say."

Helpful Hints

MISSIONARY INTEREST. Many churches conduct a School of Missions in mid-winter. If your church plans such a school, enlist the active co-operation of the church-school members. Announcements may be made, teachers may urge their pupils to attend the sessions, and pictures showing the country to be studied may be displayed in the assembly room.

COMMUNITY SERVICE. January is a good month to collect food, clothing, and money to be donated to the home for the aged, the orphanage, the hospital, or other agencies in which your school is particularly interested. The gifts may be displayed to advantage the week before they are to be delivered, in order that the school may receive the impetus that comes from visualizing what has been accomplished.

EASTER PREPARATIONS. With Christmas behind us, we look toward Easter. While definite plans may prove impossible at this early date, there may well be a conference to discuss the desirability of setting a Decision Day, of arranging for a class on the meaning of the Christian life, and for a special Easter observance in the church school.

CHURCH SCHOOL ADVANCE. What progress is being made? Are the records up to date and prominently displayed? Are the committees functioning actively? Have the new members gathered in been made to feel that they are welcome and that they have a definite part in the school's program?

Christ's Concern for the Lost

Luke 15

Luke 15: 1-10

1 Then drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends

and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

KEY VERSE: *The Son of man is come to seek and to save that which was lost.*—Luke 19: 10

TO BE READ EACH DAY

Jan. 20. M. The Friend of Sinners. Luke 15: 1-2

Jan. 21. T. The Lost Sheep Found. Luke 15: 3-7

Jan. 22. W. The Lost Coin Recovered. Luke 15: 8-10

Jan. 23. T. The Lost Son Restored. Luke 15: 21-24

Jan. 24. F. A Publican Saved. Luke 19: 5-10

Jan. 25. S. A Publican Serving. Matthew 9: 9-13

Jan. 26. S. Christ's Concern for Jerusalem. Luke 13: 34-35

SCRIPTURE SAYS—

By W. W. Adams

We have now come to the heart of Luke's beautiful Gospel. In general, people who know any Scripture know the fifteenth chapter of Luke. This is the heart of the gospel message as well as of Luke's Gospel. The teachings are profound, yet easily understood. As literature, the passage is artistic and dramatic. As a gospel story, it is unforgettable.

This chapter contains three great parables: The Lost Sheep, The Lost Coin, The Lost Son. Only the first two are printed in our quarterly. These two we shall consider in detail. The last one, being much longer, is given only in outline form.

The Occasion (vss. 1-2)

The time and place are not specified. But the occasion of the giving of the parables is set forth.

Jesus was magnetic. His personality, his teachings and service, his warmth, drew men to him. Accordingly, we find the publicans and the sinners drawing near to hear Jesus. The publicans, it will be recalled, being tax gatherers for the hated Romans, were considered by the Jews in general as traitors and unpatriotic. They were classed with the sinners—harlots and social outcasts.

These people, in great throngs, were drawing near to Jesus. Jesus welcomed all. That is why they came. They kept drawing near; it was a regular custom, continuing day after day.

The Pharisees and scribes form one group here. They are united in their

reaction to Jesus' behavior. They were in a huddle, murmuring or muttering among themselves. As the crowds of outcasts came to have more and more interest in Jesus, the Pharisees and scribes complained ever more loudly. Is not a person known by his associates? Pointing at Jesus, they refer to him contemptuously as "this fellow." He does two things, they say: he habitually receives for himself, or to himself, the scum of society and, worse still, he eats with them. The one was bad enough, the other scandalous. To eat with sinners would defile one. So the religious leaders taught. But Jesus is a friend of the outcasts. (How true, and how everlastingly glorious!) Moreover, since he seems to prefer the company of these groups to that of the more respectable, the Pharisees and scribes, he must secretly be like them in character. Along these lines they kept murmuring.

The Lost Sheep

Ponder well Jesus' method of meeting their criticism. If he had entered upon a debate, answering them with logic, denouncing them in bitter words and in a spirit of revenge, he would only have mired down with them in a morass of endless wrangling. When will we moderns learn this lesson?

Instead, he told a story. It is called "this parable." In a real sense it includes both the lost sheep and the lost coin. Observe the beginning of verse 8, "either"; literally, "or." This really makes the two stories two sides of one truth. Verse 11, however, takes a new beginning, "And he said." The parable of the lost sheep was given elsewhere, in a different set-

ting, for a different purpose (Matt. 18: 12-14).

Jesus did not deny the charge of befriending publicans and sinners. He rather championed their cause and justified his conduct in seeking to win them. And he did so in his own inimitable way.

He spoke directly to them, opening with a question: "What man of you, having an hundred sheep?" Though he had a hundred, he knew each one; when one was lost, he missed it immediately. He could not be satisfied with ninety-nine. His eager desire to find the lost one is therefore made clear.

Sheep are stupid. This one foolishly wandered away. A lost sheep is utterly helpless. So are lost sinners.

The owner left the ninety-nine in the wilderness, *i. e.*, the uncultivated, treeless area fitted for pasturage. An undershepherd could watch the flock. The owner himself bent all his efforts to seeking the lost. His one concern was for the neglected, lost sheep. He goes, keeps on going, in search for the lost, until he finds it. His efforts are crowned with success.

The scene suddenly shifts. The shepherd now has the sheep upon his shoulders. Note the plural—*shoulders*. The sheep rested back of the shepherd's neck, with two feet over each of his shoulders. Shepherds often carried an injured or fatigued sheep in this fashion. Did he chastise, scold the sheep? Hardly.

He bore it back to his house, for he was not willing to risk it again with the flock in the wilderness. He was rejoicing in having saved the sheep. Joy is contagious; it must find expression and it must be shared. He summoned his friends and neighbors. He exhorted them to share

his great joy, saying, "Rejoice with me." The reason is simple: I have found my lost sheep.

This was all perfectly natural. Then why complain when Jesus saves sinners? Why not rejoice in it? Jesus drove the lesson home. You murmur here, but in heaven there shall be joy. You murmur at my drawing sinners to me—to God. The turning, "repenting," of these sinners, even *one* of them, creates more joy than is ever experienced by ninety-nine just persons who need no repentance. Not that you, my critics, are just. You may or may not be just. That is a question we are not here considering. (Elsewhere it is considered; cf. Matthew, chapter 23.) But ninety-nine just persons anywhere do not bring joy to heaven like the return of one sinner. I know that these people are sinners; I know it better than you do. But heaven, where perfection is best appreciated, knows the worth of a lost sinner. Your religious leaders have lost heaven's viewpoint. That is why you criticize me. If you had heaven's viewpoint, you would yourselves repent, rather than continue in your self-righteousness; you would join with me in seeking sinners and you would rejoice with me, with heaven, when the lost are found.

In this way Jesus defended himself against the charge of being a friend of the lost. The story also would do more to rebuke his critics and to bring them to repentance than any amount of denunciation.

The Lost Coin (vss. 8-10)

Like the previous story, this one begins with a question. It likewise represents God as a seeker after the lost. The parable is not weakened by reason of the fact that the coin was unaware of being lost, whereas the sheep, and more especially the son in the following parable, willingly and consciously stray away. The whole point is in the owner seeking until the lost is found and in the consequent rejoicing.

Out of ten pieces of silver, a woman lost one piece. The house had no windows to give light, and only a dirt floor. The woman, therefore, took a lamp and a broom. With these she sought diligently until she found the lost coin. Like the shepherd, she too called together her friends and neighbors to rejoice with her in the recovery of what she had lost.

The lesson drawn from this story is essentially one with the previous story. Joy arises from time to time ("there is joy"; contrast "shall be," vs. 7) in the presence of the angels of God over one repenting sinner. It is not the angels who rejoice; it is God the Saviour of men who rejoices in the presence of the angels. The angels share the joy, to be sure.

Jesus would have his hearers know that heaven seeks, finds, saves sinners, and rejoices in their salvation. Why should they, then, shun the sinners and criticize him for expressing the will of heaven for sinners?

The Lost Son (vss. 11-32)

This parable brings the series of three to a noble climax. Everyone knows the story. Let each one study it afresh, in detail, against the background given above and using the following outline.

1. Vss. 11-13a: The two sons; one leaves home.
2. Vs. 13b: Wasted goods.
3. Vss. 14-16: Want and wretchedness.
4. Vss. 17-19: The new resolve.
5. Vs. 20a: Returning home.
6. Vs. 20b: Wholehearted forgiveness.
7. Vs. 21: Sins confessed.
8. Vss. 22-24: Gracious welcome.
9. Vss. 25-27: The brother's anger.
10. Vs. 28: The father's entreaty.
11. Vss. 29-30: The brother's complaint.
12. Vss. 31-32: The father justifies himself.

Note that this parable ends with the father justifying his attitude toward his sinning son, exactly the point of verses 1-2; namely, Jesus' attitude toward sinners. The unforgiving, self-righteous brother is an exact picture of the critics of Jesus.

Why are not publicans and sinners being drawn to our churches? Do we really want them to come?

LESSON APPLIED

By Howard K. Williams

Aim. After you have thoroughly studied the lesson material, decide what application of the material you will make. What is the main lesson? What are some important secondary lessons? Prepare a teaching outline that is designed to accomplish your object.

Preparation. Read the entire fifteenth chapter of Luke's Gospel. Read whatever commentaries or study books you may have. Then read the chapter again, with the thoughts thus gained in your mind. Underline every word that impresses you. Have your lesson material well in mind.

I. The Occasion

Somewhere in Perea (locate Perea on a map), when people were crowding about Jesus to such a degree that Luke says, "then drew near unto him all the publicans and sinners," Jesus related these three parables. The "publicans and sinners" drew near unto Jesus because he had something they really wanted. Their unsatisfied hearts longed for something that would satisfy. Jesus had it.

The scribes and Pharisees also were drawn to Jesus, but as they listened they murmured among themselves concerning him. Thus Jesus, in uttering these parables, was addressing two groups: the unsatisfied sinners and the self-satisfied sinners. The parables were admirably suited to meet the needs of both groups.

II. The Parables

While scholars differ as to the relationship between these parables, it seems clear that all three have the same purpose. They are three chapters, as it were, all teaching a common truth, but each emphasizing a special phase of that truth. They all teach the value of the thing lost, the concern of the loser, and the joy of the finder. The "shepherd" parable emphasizes sin as a silly wandering away from the care of the shepherd; the "coin" parable, the carelessness of the woman in losing the coin; the "son" parable, the willful decision to leave the father. The application in Jesus' day concerned those publicans and sinners who were trying to live without God and those Pharisees and scribes who were so concerned with themselves that they failed to help those sinners whom they might have seen saved had they practiced their religion. The Pharisees, like the eldest son of the parable, were criticizing the Father who, loving all, did not wish that any should be lost.

III. The Concern of the Loser

"I hate to lose anything. It gives me a sense of helplessness!" Have you ever said that? Jesus, in trying to get his message across to the Pharisees, appealed to this common trait of human nature—the dislike of losing anything. "What man of you, having an hundred sheep, if he lose one?" "What woman having ten pieces of silver, if she lose one?" And Jesus might have added, "What father having two sons, if he lose one!" Even though the shepherd still had ninety-nine sheep, he missed and wanted back the one that was lost. The woman, even though she still had nine coins left, was greatly distressed. She kept thinking of what she could have purchased with the one that was lost. You know how in imagination we spend over and over again the ten-dollar bill that we have lost. And if a loving father had many sons and one wandered off, would not his heart be with that one and would he not wonder how he fared? How much more if he had but two sons and one of them wandered away!

How priceless in the eyes of God is every human soul! How much is a baby worth to its mother? One day I said to a sweet-faced little girl of about six: "How much do you think your mother would take for you? I think I would like to buy you." Tears came to her

eyes as she replied, "She wouldn't sell me!" I said, "I am sure she wouldn't. You mean more to her than all the money in the world."

No, we do not like to lose things. How much more are we concerned when those we love are lost to us! How much more is God concerned when a soul is lost to him! Jesus wept when he looked upon the city of Jerusalem with its thousands of lost souls. How he must weep today when he beholds the great nations of the world, with their large cities and millions of lost souls! Men who are like sheep lost in the wilderness; men lost like a coin through someone's carelessness; men who, like a wayward son, have willfully wandered away from the loving Father's home!

IV. What Does It Mean To Be Lost?

We often use terms without much thought as to their true meaning. Whenever I hear a person who seems to talk without first having considered what he would say, and he speaks of someone as being "lost," I want to ask him the question, "What do you mean when you say a person is lost?" Often he means, "If you do not believe what I believe, or say what I say, you are lost." That is not very convincing. Such men are self-righteous judges of others.

These parables show clearly what Jesus meant by "lost." In each case it meant being separated from the rightful owner. The shepherd owned the sheep and one sheep became separated from him—lost. The woman had ten coins and one coin became separated from her—lost. The father had two sons and one son became separated from him—lost.

If a thing is cut off from its owner, it is lost to him. Geographical distance does not count. If the sheep is safely in the fold, it is not lost though the shepherd may be miles away. If the coin is safe in the bank, it is not lost even though the owner may live in the suburbs. If the son still loves his father and obeys his wishes, he is not lost, even though he may be in a foreign land. The lost son was not found until he submitted himself to his father and became a part of his father's home. We are lost, no matter how good or bad we may be, until we return to God and become a part of our Father's home. There are some children who are so out of harmony with their homes that though they sleep there and eat there, they really do not form a part of the home. They are lost to the home. There are some members of the church like that. We are lost when we do not truly belong to the household of God.

V. How We Become Lost

In these parables we are given three reasons why people become lost.

The Wandering Sheep. Dr. Weston used to say: "Sheep are very dumb animals. You may train horses and dogs, but who ever saw a trained sheep? The only thing a sheep knows how to do is to follow." Certainly the simile of the sheep and the shepherd is much used in Scripture. Now, if a sheep stops following, then he is lost, indeed. He cannot fight to protect himself. He has not sense enough to know where the best pasture is. He needs the shepherd's guidance. A silly wandering away from the shepherd's guidance brings the sheep into the state of being lost. "All we like sheep have gone astray; we have turned every one to his own way." We, too, are lost in the maze of the world. Like Solomon we say, "I know not how to go out or come in." Surely we are lost when we thoughtlessly wander off from the Guiding Shepherd. In what ways do people carelessly wander off from God today?

The Careless Owner. A coin is lost when it is misplaced by its owner. Many a person is lost because of the carelessness of those in whose charge they were placed. Many a child is lost because of careless parents. The parents may provide food and clothing and shelter and education, and simply neglect the spiritual nurture of the child. We never travel alone in life. I have never met anyone who did not have influence over at least one other person. When we are careless religiously, we pull others along, and they become lost to God through our neglect.

Willful Selfishness. A person is lost when he separates himself from his Heavenly Father. He may be a very respectable person or he may be an outlandishly profane person. But it is not a matter of degree. He is lost, if he is not a dutiful child in his Father's house. The prodigal willfully purposed to free himself from his father's influence that he might be at liberty to sin as he pleased.

VI. The Way to God

The first two parables show particularly the concern of the owner; the third shows the part which man plays in being saved to God. This latter can be illustrated in two striking requests of the son.

1. "Give me!" This request started the son on his downward course. The self-centered life is lost.

Self-expression has become a modern mania. The son wanted to express himself, his worst self, so he said to his father, "Give me." The "Give me" people are all on the downward course. They feel that the world owes them a living. Such people always go into a far country away from God. They live wastefully, because they live selfishly.

They at last find themselves in a famine stricken land, far away from their Father's house.

2. "Make me!" The path upward for any man begins where he changes his petition from "Give me" to "Make me." We are not here to get, but to become.

When the youth came to himself, he saw how meanly he had acted. He saw that even a servant in his father's house was better off than he. So he purposed to change the philosophy of his life from "Give me" to "Make me." He decided to seek, not things, but character.

When a man comes thus to God, God can place on him the robe of sonship, and on his finger the ring of authority in his house, and on his feet the shoes of real freedom, and he can kill the fatted calf and feast him, but not till then.

So, because God cares for the lost, the Pharisees should assume a like attitude toward them, and so should we. How much do we care that the world is lost? Are we concerned enough to seek until we find? Or do we show the attitude of the elder brother?

VIEWPOINT OF YOUTH

By Colena M. Anderson

Beginning the Lesson

From the assignments suggested last week you should have material for a choice of beginnings. Scan the "lost and found" items, and discuss the concern evidenced by the owners for their belongings. Then lead into the parable on the lost objects.

You may, on the other hand, want to use the interview with the police force on the topic, "The effect church-school attendance has on juvenile delinquency," or you could use local statistics about population trends and church growth. These will show something of the real value of the church and the concern that Christians should have to maintain a strong church. Then there will be a parallel in the Scripture lesson.

Through Oriental Eyes

Fully to understand the parables given today, one needs to understand something of the oriental psychology and reactions. In the orient, a lost article claims immediate and persistent attention. I have seen a Chinese ricksha coolie search long for a cash (equivalent then to about \$.003 in our money) lost by the wayside, come back even the next day to continue the search. A taxi driver of our country would give scarcely a minute to the search. This is due, of course, to the difference in the standards of living.

Some Chinese families today are living on the equivalent of \$1.25 a month

United States currency). Picture for ourselves the diligence of their search were they to lose a cent!

To the shepherd of the parable a lost sheep might have meant a month's food for his family. To the Palestinian man, with ten pieces of silver, the lost coin might have meant far more than a month's food. It might have meant social ostracism. Silver chains with don-shaped pieces of silver were the precious gifts of bridegrooms to brides. The brides of Palestine habitually pecked on those pieces of silver every day to make sure the chain was intact. Those one piece meant a loss of caste among the bride's friends and neighbors.

Christ's Concern for the Lost

The fifteenth chapter of Luke gives us a trio of stories of the "lost": the lost sheep (vss. 3-6), the lost coin (vss. 8, 10), the lost son (vss. 11-32). In Matthew 18:11, Jesus proclaims his intimate relation with that which is lost; he was sent "to save that which was lost." Moreover, in John 17:12, in Jesus' account to his Father of his trust, he says, "Those that thou gavest me I have kept, and none of them is lost, except the son of perdition; that the Scripture might be fulfilled." One commentator defines these stories as parables: (1) of the inadvertently lost, (2) the carelessly lost, (3) the deliberately lost. With all persons in such a state Jesus was vitally concerned.

The Concern of American Youth

How concerned are our modern young people about that which is lost? Witness that list of unclaimed articles from the "Lost and Found" department of the school. Read the list and see how long some have remained unclaimed.

But so far as "lost souls" go, how much excitement can teachers arouse in their classes over them? Yet souls are living cells of a democracy. A regard for all personalities is the blueprint of our American way of life. Can it possibly be that our own indifference toward helping every soul to find God has brought the world to its present state of chaos?

Somber Shadows

Pick up again your pamphlet, *Somber Shadows*. By this time every church would have seen this material. If you have not, write to The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa., and ask for a copy. Sample copies are free, but in quantities this material sells for five cents a piece. BAPTIST LEADER, for June, 1940, carried the material as it originally appeared. Turn to the page, "Why Life's Somber Shadows?" with its answer, "Because Selfishness Rather than Brotherly

Love Rules the World." Each one of the eleven pictures on that page shows one way in which souls are lost. From even a brief study of each picture the class should find concrete suggestions for the safeguarding of their own souls and for bringing others back to safety.

Topics for Discussion

When is the proper time to become concerned about lost souls—after they have disappeared or before the danger has arrived? Dorothy Canfield Fisher has written a pathetic little story, "Henry and His Aunt Anna," that tells about a whole village that turned out to search for a little lost child. Great was their rejoicing when they found the little girl, but no one of the village people had seen the necessity of lending a hand to the youngster's mother, to help her in her struggle to raise her family.

Assignments for Next Week

1. Bring to class newspaper items that deal with the liquor problem.
2. Make a map of your city or town or any designated section, showing distribution of places where liquor is sold or served.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Travelers and Wanderers.

PRELUDE. "O Master, Let Me Walk with Thee."

HYMN. "On Jordan's Stormy Banks."

SCRIPTURE. Heb. 11:1-16. This "faith" section may be read responsively. Perhaps the superintendent of the Junior Department, or a Junior teacher will effectively lead.

PRAYER. (By the school pianist.)

"Almighty and Redeeming God, we hasten to thy house to pour out to thee our hearts' desires. We do not ask for wealth or for great wisdom. Instead we beseech thee to grant us purpose in life. May we not be like wandering stars, reserved for blackness forever, but may we be people of direction and faith; may we *know* where we are going and never vary from the course. And while we travel, make us mindful of the straying ones along the path that we may teach them thy message and bring them with us to the Heavenly City. In Jesus' name. Amen.

THOUGHT. (To be read by a member of the school.)

"Every meeting on Sunday should make us better workers on Monday. We should perform our tasks better all week because we have prayed together. We should find more joy in living because we have had a vision of the mean-

ing of life. We should be more kind and helpful because we have looked again on Christ."

—J. SHERMAN WALLACE

VERSE. (To be read by a member of the school.)

"O Christian, live your life so true,
As on through life you speed,
That others, as they're watching you
Shall say, 'Thus Christ doth lead.
I'll try to be his follower, too.'
Be careful! Men are watching you."

—ALICE MAY MOREY

HYMN. "Courage, Brother, Do Not Stumble."

ANNOUNCEMENTS.

SOLO. "I Am a Stranger Here."
Soprano suggested.

MIZPAH BENEDICTION.

PIANO RECESSIONAL. "Whosoever Will."

WHICH FAR COUNTRY?

"A certain nobleman went into a far country, to receive for himself a country and to return." So Luke writes. The nobleman is Christ. The far country into which he has gone, is heaven. There he prepares a place for us. "In my Father's house are many mansions. If it were not so, I would have told you; for I go to prepare a place for you." Heaven is indeed a far country, for no ship of human building, no airplane, no automobile, no engine, whatever be the power that drives it, can take one to it.

But there is a way. It is Christ, accepted as Saviour, followed as guide, lived as our life. Yet few thus receive him. For all others, heaven is an inaccessible land.

There is another far country.

"Not many days after the younger son gathered all together and took his journey into a far country." A far country of quite another kind, to be sure! There is want there, and coarseness, and vice; but no love. The level to which it drags its denizens is that of swine.

And everyone is on the way to one or the other of those countries, or he already dwells in one of them as a citizen. And in choosing between the far country of the world and the far country of heaven, need we hesitate even for an instant?

The lord of the world—Satan—represents the world as the land of Heart's Desire. All delights and successes he paints as near, if only we will take him as the way. But eternally far from God and happiness, his way will turn out to be.

Far, impossibly far, is heaven from the sinner. But there is a way to it which makes the attainment of it easy and delightful. That way is Christ.

—C. B. GOHDES (Adapted)

The Book Browser

YOUR opinionated and cantankerous friend, the Book Browser, has adopted his politest manner this month—as befits one who intends to make a host of New Year's resolutions. Accordingly, when the editors of BAPTIST LEADER proposed that they print at the head of his notes Cowper's familiar couplet concerning variety, he acceded at once. The books reviewed do seem to possess an unusual variety and for that reason should prove all the more interesting. Wide reading produces a wide-gauge mind, provided, of course, that the reader in following his whims does not scatter his attention so completely that he learns no one thing thoroughly.

■ Having delivered himself of this unasked-for preachment, the Browser will turn at once to the business in hand. This January issue of BAPTIST LEADER will come into the hands of the reader about Christmastime. It may be that some of its readers will still be doing their Christmas shopping. (The Browser seldom completes his Christmas shopping before January 1st. Much to Matilda's distress, needless to say!) Therefore it is not amiss to suggest that *The Joyful Mystery*,¹ by William C. Skeath, will make a highly appropriate Christmas gift. This friendly book contains a series of discussions having to do with the ever beautiful Christmas story. The material for devotional reading is enriched by a wealth of scripture quotations, poetry, and artistic decoration.

■ Two volumes have recently come from The Judson Press (the press of The American Baptist Publication Society) which are deserving of special mention. One is *Oil for the Lamps of Christians*,² by C. Gordon Brownville. Dr. Brownville is the able and widely known pastor of Tremont Temple, Boston. His book contains the Bible-study addresses which he delivered at the Northern Baptist Convention. Those who heard these addresses will recall their scriptural and inspirational character, and will be glad to learn that they are now available for careful reading. These addresses, by means of the Scriptures, show that Christ is indeed the Light of the World.

■ The other book is one of the most artistic and genuinely charming ever published by The Judson Press. It is entitled *Way Away Tales*.³ The compiler and reteller of these Burmese folk tales is Edward Norman Harris, who was born in Burma and who, after his education in this country, returned as a Baptist missionary to the land of his birth. For thirty-nine years he gave devoted Christian service to the Karens. His long association with the Karens and his sympathetic understanding of them made

"Variety's the very spice of life,
That gives it all its flavor."

—COWPER

possible this unique volume of folklore. Preachers and teachers will find that these tales can be employed effectively to point many a moral or brighten many a discourse. The Browser has not been able to make up his mind whether he should say that the book has as much appeal for adults as for children, or has as much appeal for children as for adults. Either way you take it, it is a good book, and the droll illustrations are in perfect keeping with the stories and add many a chuckle.

■ Now, for the benefit of those who may wish to keep their minds supple by a daily dozen of exercises in philosophical thinking, and at the same time address themselves to a consideration of the major problem of thought before the world today, the Browser heartily recommends *Is God Emeritus?*⁴ This brief volume by Dr. Shailer Mathews, since 1933 the honored Dean Emeritus of the Divinity School of the University of Chicago, contains more solid, constructive thought than do innumerable books many times longer.

In other writings, Dr. Mathews has shown that man's thought of God has always been colored, perhaps inevitably so, by the interplay of social forces amid which he lived. The difficulty today, he argues, is that men have not kept pace in their thinking about God with the ever changing conditions in the world. Outgrown concepts, rightly, have been discarded; but to entirely too many, God has become merely a philosophic

abstraction. If viewed at all in personal terms, God is regarded as remote and largely impotent. He has been reduced to the status of World Ruler Emeritus. In the meantime, men have gone after other gods. Such idols as business, social convention, culture, social service, and nationalism claim men's hearts and give the appearance of possessing that vitality for which men seek.

But this is not a denial of religion. It is rather the perversion of religion. Of those who have not despaired on viewing realistically the tragedy which engulfs the world, some have sought solace in apocalyptic hopes. But we are not shut up to a future deliverance. It is possible to gain a conception of God which is both scientific and dynamic here and now. The cosmic process is real, unshaken; and in Jesus Christ we see that the cosmic forces are not mechanistic but personal. The ultimate values reside in the realm of personality, and the supreme law of the universe is sacrificial love. "Religious faith becomes a warning against all reliance upon force, however organized by science, and a courage-breeding assurance that love is a practicable basis upon which to build human relations since it is an expression in human relations of cosmic activity. As the symbol of such activity, God is not emeritus."

■ The Browser has noted of late a succession of books giving the life experiences of doctors, surgeons, lawyers, and what not—and the list is becoming more inclusive daily. Some of these books are revealing human documents, and most of them are very cleverly written. A few months ago the Browser brought to your attention *Forty Years a Country Preacher*. That was a highly entertaining account of the colorful ministry of Rev. George B. Gilbert.

Now appears—and already it is up among the best sellers—*One Foot in Heaven*,⁵ the life of a practical parson, by Hartzell Spence. Its subject is the author's father, William H (no period) Spence. Father learned, says dutiful son, to look at life practically, and by combining consecration with native wit he contrived to reach a high place in Methodism. This is a thoroughly enjoyable book, and most ministers will have many a hearty laugh when reading it. Not every minister will have the courage, or desire, to do some of the things this minister did (we do not want to believe that son Hartzell heightened any of the incidents for the sake of making a better story), but if some of the portraits sketched are caricatures rather than literal representations, it is more in a spirit of fun than in irony.

B. BROWSER

Baptist Leader

Books Reviewed

¹*The Joyful Mystery*. By William C. Skeath. The Westminster Press, 1940. 150 pages. Price, \$1.50.

²*Oil for the Lamps of Christians*. By C. Gordon Brownville. The Judson Press, 1940. 122 pages. Price, \$1.00.

³*Way Away Tales*. Translated and adapted by Edward Norman Harris. The Judson Press, 1940. 142 large pages, with many illustrations. Price, \$2.00.

⁴*Is God Emeritus?* By Shailer Mathews. The Macmillan Company, 1940. 93 pages. Price, \$1.50.

⁵*One Foot in Heaven*. The Life of a Practical Parson. By Hartzell Spence. Whittlesey House, 1940. 298 pages. Price, \$2.50.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.